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# Church Life.

The Librarian,  
University of Toronto

TORONTO, ONTARIO

THURSDAY, JANUARY 7, 1915

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## Women and Men and The Religious Press

**W**OMEN are the great shoppers, buying, it has been calculated, quite 90% of what is consumed in the home. And women, let it be said, are most faithful readers of church papers. This is because they identify themselves closely with church work in all its phases. Denominational news is read by them with sympathy and eagerness. No newspaper that enters the home is so dear to their hearts and lives as is their church newspaper.

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# Church Life.

VOL. VII., No. 1

TORONTO, THURSDAY, JANUARY 7, 1915

5c. PER COPY

## CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance, otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittances if it is forwarded by cheque on a country bank.

**Births, Marriages, Deaths**—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid. **Change of Address**—Subscribers should be careful to name not only the Post Office to which they wish the paper sent, but also the one to which it has been sent.

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Office: Room 140 and 141, 7 Queen Street East, Toronto, Telephone Main 4793

## The Week

WE have entered upon a new year, and we wish one and all in it a full share of joy and happiness. May each day give us all a fuller knowledge of the will of God that we may possess a larger share of that peace which passeth all understanding. The year that has gone gave us many new trials—new sorrows, not only in our national and social life, but also in our business concerns. May these be lightened as this new year develops!

When we look back over the year 1914 we recognize for CHURCH LIFE that it has been full of encouragement for the work we have undertaken for the Canadian Church. Notwithstanding the business stress in the early months of the year, followed by the outbreak of war, CHURCH LIFE has made substantial progress. That we have acquired a far greater share of advertising patronage indicates the strong position we have gained in the confidence of the advertising public; and to have added during a year of such stress and hardship 1,359 new paid subscribers to our already strong mailing list is very gratifying to us, and we feel sure our many friends will congratulate us on our progress. CHURCH LIFE we feel has a bright future in

the years to come; full of usefulness in the work of the Canadian Church. We appeal to all churchmen to help in our work. Pass CHURCH LIFE on to your friends. Many can with little effort find new subscribers—all can consult our advertising columns and use them whenever occasion offers, and in so doing do not forget to mention CHURCH LIFE. Let us look for increased life and new energy to further the opportunities at hand to better fulfill the mission of the Canadian Church in this great Dominion.

SUNDAY was observed throughout the Empire as a day of intercession in connection with the war. We shall never know on this

side of Eternity how far reaching A Day of Intercession may be the results of the mighty tide

of intercession that flowed up to the throne of Him Who sitteth among the cherubims and ruleth among the wings of the wind, Who holdeth the sea in the hollow of His hand, and Who is still the all-pitiful Father. It is a strange God says the cynic, who has to be interceded and pleaded with by one group of His children on behalf of another group of His children, why, even an earthly Father is not so lacking in love as that. Yes, it is strange and it is incomprehensible, but one thing is certain that God has made the bestowal of a very great number of his blessings dependent on our asking for them. Just in so far as our petitions on Sunday were presented humbly and sincerely and in entire submission to the perfect will of God, they will prevail. Special sermons were preached in all our Churches, patriotic hymns were sung, and rightly, but it was not the attempt at pulpit oratory or the beautiful music that reached the heart of God, but the humble supplications that rose from the contrite hearts of a repentant people.

EPIPHANY turns our thoughts to the Mission Fields, and to the additional danger and deprivation which many of our foreign missionaries are undergoing at this time of war. Some have not been heard from for a long time, others are carrying on their work

bravely and unselfishly in spite of the distressing conditions consequent upon the war. The missionary is labouring under the increased difficulty of explaining to the heathen the truths of our holy religion when Christian nations are presenting an unsurpassed object lesson in everything that is contrary to its teachings. It is a severe test of faith. We can strengthen their hands in no better way than by constantly praying throughout this Epiphany-tide that God's Kingdom may indeed come and His will be done on earth even as it is in heaven.

THE present moment in the world's history is pregnant with missionary lessons. Even from an economic point of view, which of course is not the highest, we can see the advisability of investing money in missionary ventures, as a means of promoting comity, unity, and goodwill among the nations. True, it may be said that the heathen nations of the world today could show no more barbarous or uncivilized methods of warfare, and no lower standard of morality generally, than Christians who claim the very highest standard of ethics and civilization. With that, in a sense, we are not concerned; for these things Christians will answer before the bar of the nations and before the bar of God, whose laws they appear to be consciously defying. To us who belong to the Church, marching orders of no uncertain sound—to use a military metaphor—were given by her Founder nearly two thousand years ago and were to continue even unto the end of the world: "Go ye into all the world and preach the Gospel to every creature." That should be our first consideration. With regard to economics, it would certainly seem less expensive to equip a mission station than a military station, to build churches than battleships, with the added conviction that in the long run, the upward march of civilization (though the pessimist would have us believe we are on a downward trend), must inevitably lead to its highest state of perfection which can only be found in the Church of God, that Church which will eventually prevail over

all philosophies, and creeds, and nations, and tongues, and finally attain to that union for which Our Blessed Lord, Himself, so earnestly prayed.

A CORRESPONDENT writes and complains of the subjects chosen for sermons at the present time. He and others often have just ground for their grievance, for it looks as if some clergy were trying to select attractive and even sensational titles for their sermons. Most of us want sermons that will put plain spiritual duties before us, that will lead people to a consciousness of wrongs committed against God, and that will help to bring all men back to Him who is the giver of peace. Such an opportunity has never occurred in our life-time and the responsibility of the men who occupy pulpits is a very serious one, for to fail through inattention, or pride of intellect or oratory, is to be guilty of a great wrong against the large or small congregation addressed.

ONE was listening the other day to the story of a mission that was founded in a district where there was no Church, and no denominations of any kind.

Gradually a Church was built up there on strong Church lines, without any opposition or competition, until practically every resident was a member of the Church. The place then went through varying experiences, sometimes it was altogether neglected, sometimes it was for a time in the hands of those who held very different ideas about churchmanship to what the people had been taught in the beginning. But the people remained steadfast through every phase of good or bad days. None left their Church for some other denomination, none denied their Church, or sulked at home because the teaching had gone backwards instead of forwards, and few of them even criticised. It is a tribute to the truth that if you teach people real churchmanship they will hold on to it, because it is sound and satisfying, and because no one else can give them anything half as good.



## Our Old Country Letter

December 16, 1914.

AS I sit down to write to you, comes the startling news that German war ships are shelling Hartlepool and Scarborough. The horror has reached our own Homeland at last. It is impossible to begin without allusion to it, yet of course you will know far more long before this reaches you than anyone here can know now.

\* \* \*

Just a year ago, when the industrial war in these countries was in full swing, I remember writing to you of the Bishop of London's Annual Addresses to Men at the Guild Hall, London, which mark each advent. The subject then was Purity in various aspects. Now it is "The Gospel and the War." Audiences have not been so large as in previous years, but the Bishop is not ill-pleased at that, for, he said, "I know where the other thousand are—out at the Front or preparing for the Front." "I will frankly admit," he said, "that the Gospel ought by this time to have made this terrible crime of the war impossible. We do not properly understand, over here in the peace and quiet of England, the hell that is out there. The word hell is used every time by every man who comes to see me from the Front, or in the letters which I constantly receive. There is nothing which can picture adequately to us the horrors, the evils and the devilry of war." But there were three things worse than the evils of war. They were national slavery, national dishonour, and national apostasy. He took these in order. Did they realize, he asked, what a home of freedom England had been? "It is a big thing," he remarked, amid laughter and applause, "to ask England to be a German province," but that was the German idea. England was not only the home of freedom, but the mother of freedom throughout the world, and he spoke with pride of the part the Colonies were taking in the great struggle. "We are the children of freedom," he said. "I have lived in Germany and I know what I am talking about. It is all very well for them, they can govern and manage themselves as they like; but Englishmen could not stand being over-ridden by policemen every moment of their lives and crushed down by a mass of officialdom which would stifle a child of the free. And yet it is upon the slavery and domination of this free island that Germany is set." German hatred of England was bitter, but we must not hate back. What did the Gospel teach with re-

gard to all this? "I say at once the Gospel teaches me to resist to the uttermost this domination." We make a great mistake about Christianity. I believe that many people think—what indeed the Germans think,—that it is a decadent religion and that it teaches the abolition of all noble instincts, of courage, fortitude and sacrifice. They make a great mistake if they think that. For the revelation from God was never meant to supplant the instincts of the human race, which we have received from above; and the love of our country is one of the deepest instincts in the human heart, planted there by God. Our Lord endorsed the doctrine of patriotism, and we must carry it out with sacrifice, fortitude, and a clear conscience. Then when this tremendous trial was over, and we had won to victory, England would be free indeed.

The second of the Bishop's addresses, given next day, attracted a large audience. His subject was "National Dishonour." Speaking of the death and the funeral, from which he had just come, of a gifted young scholar and soldier, at the Front,— "We do not hide from ourselves," the Bishop said, "the great tide of grief and anguish that is sweeping over thousands of homes to-day, and yet all this is better than national dishonour. 'Speak every man truth with his neighbour, for we are members one of another.'" Looking at what has gone on all through Belgium, and in the Argonne,—and I have seen eye-witnesses and read the letters of eye-witnesses—it seems to me before high heaven that we are pledged never to give up our efforts, never to sheath the sword until Belgium is compensated, and until the literary treasures of Germany shall be given to her."

The third address, "National Apostasy," must wait till next time.

\* \* \*

Dr. Barnardo's Homes have been very prominent lately, for they have directly or indirectly, contributed 731 young men to the King's forces. Of these, 400 are in the Canadian Contingent, 108 have enlisted at home, 206 have passed through the Watts' Naval Training School, and 17 are buglers in the new army—a proud record.

\* \* \*

"It has needed a convulsion like the present war to shake us from a dull state of mere acceptance of the statement that England owes her greatness to the sea. We have lately been made to realize that all those who go down to the sea in ships

should be the special care, not only of the Nation as a whole, but of the Church in particular, since the first Bishops of the Church were themselves taken from beside the water to become fishers of men. The palm of heroism and courage in the midst of danger is not the glory of the navy alone, for we are learning that heroes are no less to be found in the vessels of the merchant service, in the trawlers of the deep and in the brown-sailed fishing smacks." So observes a Church paper this week, but this hour all our thoughts and prayers are in a paramount degree with the navy in the fierce conflict which may be even now in progress.

\* \* \*

A joint appeal from the British Red Cross Society and the Order of St. John of Jerusalem, asking that the alms collected on January 3rd, the day appointed for war prayer and intercession through most of our Empire, may be devoted to the fund for the care of the sick and wounded, will meet with general approval. One may recall in this connection that the Order of St. John of Jerusalem, while it is in the forefront of modern agencies of mercy, is the most ancient of all such institutions. Founded in the eleventh century for the relief and comfort of pilgrims and visitors to the holy places of Palestine, it established a Hospital and a Convent in Jerusalem, which it maintained until it was expelled by Saladin. Thereafter, compelled by circumstances to add the profession of arms to its vowed work of charity, by turns in Cyprus, Rhodes and Malta, it rolled back the tide of infidel invasion from our Western world. The English Branch had its headquarters in the Grand Priory of Clerkenwell, London, of which the gateway still spans a street leading to what remains of the Knights Hospitalers' Church. Of this there is very little that is ancient above ground, but beneath are the lovely crypts, cleansed from the horrors of the charnel house, for which they once served. The gateway now serves for the headquarters of this venerable Order, the forerunner of all the modern movements for aiding the sick and wounded in war."

\* \* \*

Already the iniquitous disestablishment of the Church in Wales is taking effect and causing much bitterness. Lord Hugh Cecil writes in *The Times*, "Although war is raging and the unity and co-operation of all parties is desired and inculcated by the Government and though all attention is concentrated on the war, and all money which can be spared is being poured forth for objects connected with the war, the disendowment of the Church in Wales is being mechanically carried through and

will take effect to the full at the close of the war, when economic and financial exhaustion will be at its blackest."

The Bishop of St. Asaph writes, "The Commissioners have begun their work, and have issued their regulations. I have had to inform clergy appointed to important livings in my diocese that next September, if the war is then ended, there will not be one penny of the ancient endowments left."

\* \* \*

Addressing the recruits of Kitchener's Army at one of their centres lately, the Bishop of Lichfield remarked that he did not like to hear remarks so frequently made about the waste of life in this war. It was a terrible thing that so many of our best should lose their lives, but these lives were not wasted. There was only one sort of wasted life, and that was the life of the fellow who went along without doing good to anybody. A life laid down for a country's cause of righteousness and peace was not a wasted life.

### NORTH SEA FLEET

M R. Justice Hodgins desires to acknowledge the following contributions in answer to his publication here of Lady Jellicoe's appeal in England: Three cases of comforts for the North Sea sailors, consisting of socks, mufflers, Balaclava caps, wristlets, bands, etc., have been sent over. These contributions came from:—Mr. P. A. Manning, Mrs. Frank Hodgins, Miss Lucile Hodgins, Mrs. James Lockhart, The Misses Foote, Mrs. Edward Blake, A Contributor, Miss Robertson, Mrs. Stovel, Miss Henderson, Miss Hossack, Miss E. Baker, Mrs. McPhedran, Sailors' Aid Club, Toronto; An Orillia Woman, Orillia, Ont.; Mrs. Ward, Poughkeepsie, N.Y., U.S.A.; Mrs. Bell, Belleville, Ont.; Mrs. Parsons, Vancouver, B.C.; Mrs. Cowan, Montreal, Que.; Brockville Women's Patriotic League, Brockville, Ont.; Mrs. A. Davidge, Hamilton, Ont.; Miss Digby, Brantford, Ont.; Miss Edith Carey, North Edmonton, Alta.; King George's Chap., I.O.D.E., St. John's, Que.

The following sums have been received and forwarded to Lady Jellicoe for sea-boots and oilskins:—Mr. C. Stewart, Toronto, \$1; Mrs. Leach, Toronto, \$15; Mrs. A. C. Hills, Toronto, \$10; Mr. Justice Hodgins, Toronto, \$25; \$51—£10 7s. 3d. X. H., Montreal, Que., \$5; Mrs. Edward Blake, Toronto, \$25; Mrs. James Lockhart, Toronto, \$10; Mrs. S. Macklem, Toronto, \$5; A Sympathizer, Toronto, \$5; \$50—£10 2s. 9d. Mr. J. B. Scanlon, Toronto, \$1; Mrs. E. H. Osler, Toronto, \$5; Mr. D. Macnamara, Toronto, \$10; Mr. C. Bate, Ottawa, \$10; Miss Millichamp, Toronto, \$10; Mrs. J. G. Hodgins, Toronto, \$5; Mr. A. C. Heighington, Toronto, \$10; \$51—£10 8s. 5d. Tan-Nis-Uk Chap., I.O.D.E., Calgary, Alta., \$70; Mrs. L. Baldwin, Toronto, Ont., \$10; \$80—£16 5s. 9d. R. S. Cassels, K.C., Toronto, \$25; Mrs. A. B. Barker, Toronto, \$10; Miss Edith Creighton, Toronto, \$5; Col. MacLeod Chap., I.O.D.E., Calgary, Alta., \$200; \$240—£49. "Afternoon Tea Shower," \$67.50—£13 15s. 6d. Total, \$539.50—£109 19s. 8d.

There are on hand and now being packed for shipment some five hundred articles, chiefly collected at an "Afternoon Tea Shower" given by Mrs. Frank Hodgins, Toronto.



## INTERCESSION

ON the first Sunday in 1915 the British Empire is calling its people to humiliation and intercession. There is much to cause humiliation to all men who are Christian, or who, apart from Christianity, rely upon and teach and practice Christian ethics. The sad riot of war, the tampering with truth, with altruism, with honour, and with the merciful decency of war, are enough to bring shame to all thinking men and women. Are we so near the wild beasts still, are we so easily able to shed all the adornments and beauty of civilization, and can we openly avow principles unworthy of the human race? Still there are gleams of brightness among the sad and sombre settings of the dawn of the New Year. One cannot but feel proud of the courage of men, the patriotism of dying heroes, the ranks of obedience that press forward in their thousands to almost certain ruin. Then, too, we may and must admire the self-sacrifice, the joyous giving of all that is dear, the devotion to hard and trying labours, the lives that toil without hope of reward, the hearts that wither in pain without any consolation, the widow too proud to break down, the poverty nobly borne. And above all, we must feel humbly thankful that strange currents are setting forward from human souls towards God, creeping gradually nearer to the Light Eternal, as the tide flows slowly and silently in just when the sun is rising. And out of this approach to God arises the hope of intercession. As the souls gaze upon the desecration of the universe it shivers to itself with the thought of God. What does He? Surely he can stay the descending sword, and break the spear of vengeance. If He can, surely He will, for is He not Love, Love Divine, Love Incarnate, Love Illuminating and Profoundly Wise? There will, therefore, be many who on the day of Intercession will offer prayers that come earnestly from unaccustomed lips. Many such as they kneel down and know not what to say, or how to ask, will find themselves praying "God be merciful to me a sinner." Something like that is the preamble of all true prayer, for it is the sinful soul's first consciousness of the nearness of that Presence that is Light Eternal. Thus the humiliation and the intercession go together, for the scenery of life is marked by the valleys of humiliation, and the mountain tops of prayer. And there is no limit to the power of prayer, though of this the ordinary man is surpassingly ignorant. If all those who profess the faith of Christ did on the day of intercession pray unitedly and to the best of their faith for an end to all these horrors, then war would cease, and there would be a better future for the world. It should be a great comfort to us in the weakness of our prayers and the dullness of our faith that we offer our prayers through the mediation of One Who understands. Did He not at this blessed season take upon Him our nature, sympathise with our failures and pay the price for our sins? Who better than He can understand our dim longings for that which is good, and our awe for that which is holy, as God is holy? It will be a wonderful appeal, for all sorts and conditions of men will join in it, of all races, and all colours, in nearly every language of the world, and from the civilized city to the rude uncultivated stray corners of the all but unknown portions of the map. But they are all His own children, the work of His hands, the objects of His love, and their appeal must move Him, for love is always ready to give more than we desire or deserve.

## Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

*Ques.*—Is there a Year Book of the Church in the United States?—A.B.C.

*Ans.*—We believe that there is, and that you could get it by writing to

Edwin S. Goshaw,

11 West 45th street, New York.

They also publish the Calendar to which you refer. The best book on the Saints is Baring Gould's, or *Lives of the Saints*, 60 cts.; or studies in *Lives of the Saints*, by Hutton, \$1.25.

*Ques.*—What is the rule at weddings?—L.B.F.

*Ans.*—The wedding takes place at the chancel steps until the psalm is said, when the priest, and the bride and bridegroom go up to the altar, but no one else. The bridegroom hands the ring to the priest, and sometimes the bridegroom receives it from the best man. Usually the bridegroom and his best man await the coming of the bride at the entrance of the chancel.

CH Life—Ques two Miller

*Ques.*—What is meant by the "Lily of the King" in Francis Thompson's poem?—F.A.

*Ans.*—The Lily represents Peace, the innocence and purity of true peace.

*Ques.*—Did we get our Cassock from Rome?—W.H.R.

*Ans.*—The cassock was the long outer gown worn by everyone, clerical and lay, male and female, in the 11th, 12th and following centuries; when most people gave it up the clergy retained it. Cassocks were often lined with fur, and their colour was black usually, but scarlet for doctors of divinity, purple for bishops, and white for the Pope. The sash worn over the cassock is quite modern and was probably adopted from the monastic orders. At one time Presbyterians used to wear short cassocks reaching to the knee.

## Book Reviews

Messrs. Wells Gardner, Darton & Co.

(1) *In Praise of Teaching Mission*, G. Sampson, C.R.; 1s. 6d.

(2) *Mission Hymns*, G. Sampson, C. R.; 1s.

Like so many of the men living in Community, the Rev. G. Sampson of the Community of the Resurrection has had a good deal of exper-

ience as a Mission Preacher. In his book he recommends teaching missions in preference to parochial missions, for he thinks most people nowadays want teaching more than they need to be aroused. The book is very suggestive and worth reading by those who are contemplating having missions in their parishes. The Hymn Book has been compiled for mission services.

The Macmillan Co. of Canada.

McCaul, Croft, Forneri; John King, M.A.

A very interesting account of three men who may be called three of the pioneers in university work in Toronto.

It is well that pains are taken to record the lives of these early pioneers, for too often such men have been allowed to pass into the Great Beyond before anyone realized that their experiences were a necessary and valuable part of historical record. What they remembered was sometimes more valuable than what other people wrote. Of these three lives, the story of Forneri is like a romance, and shows how in those days men could and did change from one profession to another, such as from arms to literature. Nowadays, such would be almost impossible owing to the more exacting demand for special qualification in literary or educational work.

## OUR LEADER

He leads us on

By paths we do not know.

Upward He leads us, though our steps are slow,

Though oft we faint and falter on the way,

Though storms and darkness oft obscure the day;

Yet when the clouds are gone,

We know He leads us on.

He leads us on

Through the unquiet years;

Past all our dreamland hopes, and doubts, and fears,

He guides our steps. Through all the tangled maze

Of sin, of sorrow, and of clouded days,

We know, His will is done;

And still He leads us on.

And He at last,

After the weary strife,

After the restless fever we call life,

And all the dreariness and aching pain,

The wayward struggles that have proved in vain,

When all our toils are past,

Will give us rest at last.

—Selected.



## The Church in Canada

ALGOMA—RT. REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. ROBINS, D.D.	Athabasca, Alberta.
CALEDONIA—RT. REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. J. C. ROPER, D.D.	Victoria, B.C.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Fort Simpson, N.W.T.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—RT. REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont.
OTTAWA—	
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—	
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

### ALGOMA

#### SCHRIEBER

Mr. Ronald Catto, of Toronto, has made a beautiful design for St. John's Church. The church is nearly completed, with the exception of the brick veneering, and is a great ornament to the place. It is hoped that the consecration will take place some time this month. It is needful to raise a considerable sum to get the church free from debt. Contributions will be thankfully received and acknowledged if sent to Rev. E. H. C. Stephenson, priest-in-charge.

#### FORT WILLIAM

The Christmas Day services in the churches were well attended, and a large number of communicants at the celebrations. The churches were appropriately decorated and the choir music was of a bright and joyous nature.

#### ST. PAUL'S

The annual meeting of the B.S.A. in connection with this parish was held on the eve of St. Andrew's Day, the Rector, the Rev. E. Pierce-Goulding being in the chair. The secretary read a splendid report showing that the chapter were actively engaged in visiting the hospital and distributing cards in all the hotels as well as acting as officers in the Sunday School and A.Y.P.A.. The officers elected were: Director, Mr. F. W. McFarland; vice-director, Mr. H. S. Richardson; secretary, Mr. A. Jarvis.

The W. A. held their annual sale of work a few days before Christmas. The result was most gratifying to all concerned, the net receipts being \$700.

Active preparations are now in progress for our patronal festival to be held on St. Paul's Day. The Right Rev. the Lord Bishop of Algoma and the Rev. B. W. Pullinger, B.D., Rector of Christ Church, Saskatoon, are to be the special preachers.

### HURON

#### BRANTFORD

St. Luke's Church is to be subjected to some extensions and additions at a cost of \$1,700.

#### BYRON

The members of St. Anne's Church presented the Rector, Rev. V. M. Durn-

ford, with an address and a purse of money on Christmas Eve.

### KEEWATIN

#### SIoux LOOKOUT

##### ST. MARY'S

The Christmas services at this church were well attended, both at the early and mid-day celebrations. The church looked very pretty with Easter lilies and narcissi banking the altar and the chancel and nave decorated with evergreens. The interior of the church has been finished and the pulpit put in place, and the whole building has a finished appearance. The Sunday School children presented the incumbent with a handsome hymn board for the use of the church, which was dedicated on Sunday evening, December 27th. At this service special music was rendered by the choir—a vocal duet, a violin solo, and several Christmas carols, at the close of an earnest and practical sermon on the words, "There was no room for Him in the Inn." The children's service in the afternoon was well attended and a collection of \$4.05 was taken up and sent to the Hospital for Sick Children, Toronto.

The annual Christmas tree was held on Thursday evening, December 31st. A splendid programme was rendered by the children and a bountiful tea was served. At the close of the entertainment the incumbent, Rev. A. A. Adams, presented the gifts from the beautifully laden tree, every child receiving with the gift a handsome box of candy. A collection was taken up in aid of the Belgian children and forwarded to the Montreal Herald.

Following the entertainment a Watch-night Service was held in the church at 11.30, followed by a celebration of Holy Communion.

### NIAGARA

The Bishop of Niagara appointed, on Christmas day, the Rev. William George Davis, Rector of Stoney Creek and Bartonville, an honorary Canon of Christ's Church Cathedral. Rev. Mr. Davis has been for some years in charge of his present parish and for the past two years Rural Dean of Wentworth. He is well known throughout the diocese in connection with his canvass for the Widows' and Orphans' Fund.

Rev. E. N. R. Burns, who since his

ordination in 1898 has been in charge of St. Luke's parish, Hamilton, died on the 21st December. His funeral took place on Wednesday, 23rd inst., and was largely attended by both clergy and laity. Mr. Burns will be greatly missed both in his parish and throughout the diocese.

Rev. C. E. Riley, of the parish of Homer, McNab and Virgil, has been appointed as Rector of St. Luke's, Hamilton.

Rev. R. L. Weaver, of the parish of Nelson, Omagh and Palermo, has been appointed to succeed Mr. Riley as Rector of Homer, McNab and Virgil.

The Bishop of Niagara issued a pastoral letter to the clergy of his diocese recommending them to use Sunday, January 3rd, as a day of humble prayer and intercession to God on behalf of the cause of the Empire and its Allies, and of those who are offering their lives for it, and also for a speedy and favourable peace, in accordance with the proclamation issued by the Governor-General.

#### OAKVILLE

The Bishop of the diocese visited this parish on December 13th, holding a confirmation at the evening service. The Rector, the Rev. H. F. D. Woodcock, presented a class of 33 candidates. The Bishop, in his usual forceful manner, addressed the large congregation.

The healthy growth of the parish was exemplified on Christmas Day by the increase in the number of communicants over former years. At the three celebrations 256 received.

On Sunday evening, December 27th, the choir rendered in a very efficient manner the cantata "The Nativity of Christ." For the occasion the junior and senior choirs combined making a total of more than fifty voices. The organist, Mr. de Coursy Fletcher, deserves great praise for his careful training.

#### PORT DALHOUSIE

Miss Mima Johnston, organist at the Port, has been presented with a purse of money in recognition of her faithful services. During 1914 the congregation raised over \$300 for missions.

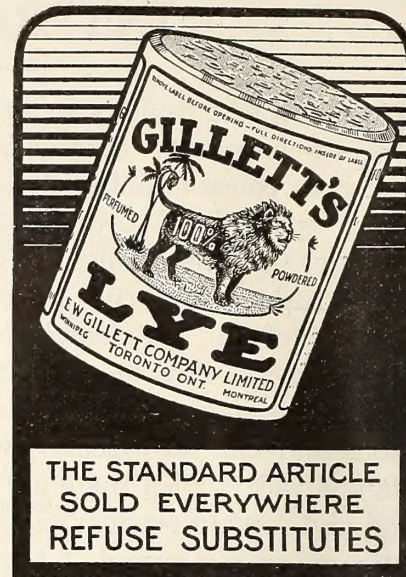
#### HAMILTON

On Sunday morning, December 27th, the choir of St. Alban's Mission on Fairfield avenue, appeared for the first time in their new surplices. This step was made possible only by the devotion on the part of the Women's Auxiliary, who have worked so hard since last Easter with that end in view. The congregation owes them a debt of gratitude which will be hard indeed to repay.

An informal reception to Canon and Mrs. Derwyn Trevor Owen, by the congregation of Christ's Church Cathedral, was held in the parish schoolhouse on Monday evening, December 21st. Large numbers were present during the course of the evening and all had the pleasure of meeting the new rector and Mrs. Owen. Bishop Clark took occasion to welcome Canon and Mrs. Owen to the parish on behalf of the clergy of the diocese and the members of the congregation and expressed the hope that his ministry in his new field would be as successful as the records of his last parish showed.

### NOVA SCOTIA

Of the total number of students at King's College, Windsor, twenty are on active military service, and of that number several will leave with the second contingent. Others are on duty at the



Halifax forts. Among Halifax youths to volunteer for military duty during the past month is Charles Llwyd, son of the Dean of Nova Scotia, who has received a commission as lieutenant in the Sixty-third Regiment, now on duty at the forts. Two other of the nest boys in the Cathedral congregation, Midshipmen Silver and Palmer, perished in the "Good Hope," so that the great cause for which the Allied Armies are fighting has been consecrated to the people as only the gift of their very own could consecrate it.

A meeting of the Board of Governors of King's College, Windsor, at which the matter of a new president will be to the fore, is to be held in Moncton, N.B., on January twenty-first.

The admirable course of lectures on "The Incarnation" delivered by Rev. W. S. H. Morris at the summer school for the clergy in May last have been published by the Society for the Promotion of Christian Knowledge.

Churchmen and Churchwomen throughout the diocese are one in their sympathy with the Bishop in the prolonged and serious illness of Mrs. Worrell, whose convalescence is proving very slow, but whose serenity of spirit and cheerful courage are wonderfully maintained. She has been sadly missed during the weary months of her illness at the meetings of the organizations at which she was wont to preside, notably the Women's Auxiliary and the Diocesan Women's Cathedral League.

The Christmas Day Services in the Halifax churches were attended by large congregations and the offerings were liberal. The annual business meetings will be held on the evening of the third Monday in January and it is understood that the reports generally will show much cause for thankfulness. This is certainly true of All Saints' Cathedral.

Under the auspices of the Church of England Institute, which under Canon Vernon's forceful secretaryship is every year becoming a more important "asset" to the Church, a series of very fine lectures is being delivered by different lecturers on successive Sunday afternoons, the lecturer on the after-





noon of Sunday, December 27th, having been Rev. S. H. Prince, curate of St. Paul's, whose subject, excellently presented, was "The Paradox of War." The chair was taken by Mr. A. B. Wiswell. The Synod offices and also the office of the Secretary of the Institute and his staff, thanks to the progress made in putting the necessary repairs on the building after the fire, have been re-occupied and the work on the upper part of the building, where are the reading, recreation and assembly rooms, will likely be completed within ten days. The damage wrought by the fire seems to have deepened and quickened the interest of Churchmen in the Institute, which is the live centre of much useful activity.

The paper opening the series of meetings under the auspices of the Halifax Association for Promoting Christian Unity, of which the Bishop of Nova Scotia is the president, will be read by Dean Llwyd, whose subject will be "Mysticism."

All the Anglican Churches of the city observed Sunday, January 3rd, as a day of intercession, as requested by the Archbishop of Canterbury. At the mid-day service on that day in All Saints' the Bishop preached and in the evening the Dean preached on "The Church in its Relation to the State."

At the annual parish meeting of Christ Church, Dartmouth, of which Mr. Woodroffe is the zealous rector, one or two matters of importance aside from the usual routine business will be up for discussion. Under Mr. Woodroffe, the congregation has grown markedly, and there has been a marked gain in enthusiasm.

#### FALMOUTH

The Christmas Sunday School entertainment at St. George's, where Mr. Garland, ordained to the diaconate a fortnight ago, is in charge, was particularly successful. A tall, beautiful tree was laden with presents for "everybody"—an usually satisfactory sort of tree. Mr. Garland, who is an Englishman, brings to his work qualities which promise much for its success.

#### LUNENBURG

In view of the fact that Rev. F. C. Ward-Whate, the Rector of St. John's, may be called upon by the Government to act as chaplain to the Second Overseas Contingent, the vestry, at a meeting just held, passed a resolution granting him six months' leave of absence.

#### CALEDONIA

As the result of the interest of Mr. Maynard Bowman, a leading layman of this diocese, and a member of the congregation of All Saints' Cathedral, Halifax, Christ Church has been enriched by a number of gifts, all of them much needed and very fully appreciated by the loyal little congregation. They were a solid brass cross, a pair of brass vases and hand-worked communion linen.

Rev. R. J. Langford, of Windsor, has been seriously ill.

Rev. W. J. Tooth, of Barrington parish, will sail shortly for England, having been granted several months' leave.

Rev. E. H. Ball, of Tangier, has moved to Pleasant Harbour for the winter months.

### ONTARIO

#### TAMWORTH

On Christmas Day the Rev. Rural Dean Jones dedicated a very handsome brass eagle lectern which has recently been presented to Christ Church in memory of the late and highly esteemed E. J. Reid, B.A., who was drowned in Gambier Bay, Alaska, August, 1913.

The lectern was manufactured by Messrs. Jones & Willis, London, England. As usual on Christmas Day the edifice was well filled and most of the worshippers communicated. The offerings, about \$90, were given to the rector. The next night the Sunday School had a most successful Christmas tree.

#### CARDINAL

On Tuesday evening, the 29th December, the annual Christmas tree entertainment of St. Paul's Sunday School was held. It was a decided success, the proceeds amounting to \$56.35.

#### KINGSTON

Dean G. L. Starr conducted the military service in the armouries Sunday afternoon, December 27th, and preached a very interesting sermon. Owing to a large part of the battalion being away on pass for the holiday, there were only a small number of soldiers, but the balconies were well filled with civilians. The Dean chose as his subject, "Fight the Good Fight with All Thy Might." He spoke of the need of strict discipline in a soldier and the great value that this asset is to the soldier.

A delightful Christmas tree entertainment for the infant department of St. George's Sunday School was held in St. George's Hall on December 23rd. Dean Starr gave the children a very interesting talk on the story of Santa Claus.

St. George's Santa Claus distributed over 200 presents and forty dinners to the poor children of the city.

#### LORD'S MILLS

At the Christmas tree entertainment on December 29th the Rev. S. B. G. Wright was presented with a handsome "Bishop's" sleigh robe.

### QUEBEC

Plans are now well under way for the consecration of the Bishop-elect in the Cathedral of the Holy Trinity, Quebec, on St. Paul's Day, January 25th. Bringing with it, as it does, the privilege of having several Bishops, possibly including Archbishop Hamilton, in Quebec for Sunday, the twenty-fourth, the event is being looked forward to with additional anticipation.

The Day of Intercession was widely observed throughout the city of Quebec. Christians of every name and nationality as well as the Jews united in its observance. The Cardinal Archbishop issued a pastoral calling upon all to keep the day. Similar action was taken by the Archdeacon of Quebec. The Ministerial Association co-operated in every way, as did also the local Jewish Synagogue. Placards had been placed in the street cars. As a result large congregations on the whole attended the various services, where special petitions were offered up in connection with the war. At the Cathedral the service began with the National Anthem and the sermon. Then came the Form of Intercession issued by the Archbishop of Canterbury and the choral celebration of the Holy Eucharist.

Seldom in recent years has there been anything seen like the present unity of common action displayed by all classes in the city in the observance of this special day. Undoubtedly great results will flow from it.

The last message from the late Bishop of the diocese was a letter written probably a few months ago, for publication in the Quebec Diocesan Almanack for 1915. The letter reads as follows:—

*To the Clergy and People of my old Diocese:*

My Dear Friends,—By the time you read these words I shall no longer be

your Diocesan, nor probably will my successor have taken up the reins of office which I am laying down. I deem it a privilege to be asked to pen this last message to you who have been my children in the Faith—a message which is to sound a note of Christian thought and hope for the coming months of 1915. An old man's thoughts naturally turn to the Gate, to which all succeeding years have been leading and which itself leads on to the Life unending. Here, then, is my message—*Live this year 1915, every one of you, as you will wish to have lived it when the end of life approaches.* What is the secret of such a life? Love of God and man, as exhibited in the two-fold thought of Worship and Service. No worship of God is complete unless it includes the regular offering of the Holy Eucharist; no life of service will be of much avail which is not fortified continually with the strengthening touch of Christ in the Holy Sacrament. Both these thoughts, therefore, lead to the one supreme duty of being faithful and regular in our life of union and Communion with God.

Wishing you all in this and every succeeding year God's richest blessing.

Believe me, yours very sincerely,

A. HUNTER DUNN,

Bishop.

### RUPERT'S LAND

At St. John's Cathedral on New Year's Eve there was a very large attendance. The Watch-night Service commenced at 11.15 p.m. and during the first hour of the first day of 1915 there was a celebration of Holy Communion at which 110 persons were communicants. A most impressive sermon was preached by the Rev. J. J. Robinson. Many other churches in Winnipeg, Brandon, and rural districts had a similar service, so that in almost every consecrated House of God there was worship on the Feast of Circumcision.

The St. John's Cathedral Sunday School scholars this year presented gifts for the poor instead of receiving them at the annual Christmas entertainment.

Many theological students were taking mission duty in country places during the holidays.

The Rev. G. H. Broughall having been called to Toronto, owing to the illness of his father, the services at St. Michael's are temporarily the duty of the Rev. E. K. Moffatt. The Sunday School held its annual in the St. Luke's parish hall, this commodious building being lent for the evening of January 4th by the courtesy of the Rev. W. B. Heeney and parishioners. The entertainment was a pronounced success and every little one departed thoroughly happy.

Sunday, January 3rd, was observed as a day of special prayer throughout the diocese and in many parishes a chain of public prayer was linked by members of the congregation.

The West is naturally gratified with the praise which the Premier bestowed on the troops now quartered in Winnipeg, whose citizens are proud of this fine body of men, now stationed here, but so soon to be ordered eastward. Many of the officers and men make a considerable difference to the number of Sunday worshippers in the central city churches.

### TORONTO

#### TORONTO

The Bishop celebrated on Sunday at the 7 o'clock service for the troops at the Exhibition Grounds, and also preached at the 10 o'clock service.

St. Paul's Church sent out 104 baskets containing Christmas dinners to the poor people of the city.

The new organ in St. James' Cathedral has been completed and the whole organ was used for the first time on Sunday, December 27th.

Bishop Sweeny, on December 27th, dedicated the Sostly memorial tower and the chimes at St. Barnabas' Church. The chimes were given by Ald. John Dunn as a memorial of his daughters, Edith and Gertrude, and the tower commemorates the work of Rev. Henry Sostly, a former curate.

"A" Company, 19th Battalion, now at the concentration camp at the Exhibition Grounds, were the guests on December 28th, of the Men's Association of St. Anne's Church.

The Rev. A. J. Broughall was taken suddenly ill on Christmas evening but is now, we are glad to say, making good progress.

The Rev. G. H. Broughall, of Winnipeg, is in the city for a few days.

There was a Watchnight Service at St. Alban's Cathedral at which addresses were delivered by the Bishop and Canon Macnab.

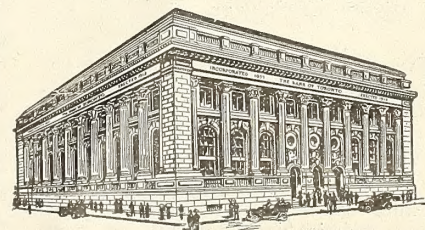
So great was the collection made at St. Paul's Church on Sunday evening for the Belgians that the thirty-five plate bearers had to abandon the conventional receptacles for the offertory and literally "lug" the money to the foot of the altar steps in bundles under their arms. A total of \$4,898 had been reached when the busy wardens finished their counting. The usual money-

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handling staff and the usual church money bag were hopelessly inadequate to meet the demands of the occasion. The money represents 2,700 bags of flour, or sufficient to sustain 2,700 Belgians for several months.

#### LAYMEN'S MISSIONARY MOVEMENT

There will be a men's service of Intercession on behalf of missions held in the Church of the Redeemer on Monday, 11th inst., at 8.15 p.m.

#### ST. MARK'S, PARKDALE

The Sunday School treats this year were held before instead of after Christmas. The primary school of over a hundred held theirs on the 21st, the main school on the 22nd, with over two hundred. The attendance reached over the three hundred mark before the end of the year and is being well sustained. The lantern is now used for both the opening and closing services and for illustrating the lessons.

The Christmas services were very bright and well attended. There were four celebrations of the Holy Communion—at six, seven, eight and eleven a.m. A Watch-night Service was held on New Year's Eve and was largely attended. It was the first for a number of years.

A beautiful electric sign has just been presented to this church. It can be clearly seen for a long distance by day or by night.

The Missionary Prayer and Study Union will hold their convention in St. Mark's in the 1st and 2nd of February.

#### BIG BROTHERHOOD WORK IN CONNECTION WITH THE JUVENILE COURT

An enthusiastic meeting of the Big Brotherhood Movement was held on Tuesday, December 29th, at four o'clock, at the residence of Rev. R. L. Brydges, ex-Secretary of the Moral and Social Reform Department, 613 Jarvis street. Commissioner Boyd was the speaker of the afternoon and outlined the excellent work which the Big Brother Movement has done in connection with the Juvenile Court. He stated that 500 boys have been taken over by the movement in the past two years and assisted in the right direction. Very few of them had reappeared in court. Commissioner Boyd especially emphasized the urgent and crying need of a detention home in connection with the over-burdened work of the Juvenile Court. Our city parishes were well represented. A most interested discussion followed Commissioner Boyd's address, after which refreshments were served and a most enjoyable time was spent.

#### GRAFTON

Rev. A. E. Lewis, late of Jamaica, has been appointed rector of St. George's Church, and St. John's, Centreton.

#### NEWFOUNDLAND

Rev. A. Tulk was recently inducted by Rural Dean Bayly as incumbent of the Mission of Salvage.

Two new Church day schools are being built in the parish of Trinity East, and a new high school will be built there at an early date, to replace buildings too small for the requirements.

Church parades by the various fraternal societies in the island are now the order of the day on St. Stephen's Day, St. John's Day and New Year's Day.

Twenty thousand dollars' worth of goods for the soldiers at the front were sent by the Women's Patriotic Clubs of the Island during the last month.

## In Memoriam

GEORGE LEYCESTER INGLES,  
PRIEST

[Contributed]

THE death of Leycester Ingles, Chaplain with the Canadian Expeditionary Force, on New Year's Day, has admitted a fresh group to the ever-widening inner circle of those who have in the fullest sense given of their best to their country's cause. First come to mind his father, the much loved Archdeacon of Simcoe, his mother and his brother and sister. To them will go out heartfelt sympathy from all and most of all from Leycester's friends who, knowing him best, will best appreciate the sacrifice of those who loved him most.

Many qualities endeared him to his



The Rev. G. Leycester Ingles, Who Died at Salisbury Plain on New Year's Day

friends. But as the sense of his loss turns our thoughts backward his generous, unquestioning loyalty stands out as a marked feature in his character. At school in Port Hope and Toronto, at Trinity University and in the General Theological Seminary, as a schoolmaster and in the ministry of the Church he loved, he cheerfully assumed at whatever cost the responsibilities of the life in which he shared.

And so when the last call of duty came he gave himself joyfully to the service of his country. To us at first his death must seem premature; but to the world so seemed his Master's. And when the summons came to Leycester, we doubt not that it was met with the ready reply, "Here am I, send me."

And so we lift up our hearts to ask for grace to follow his good example that with him we may be par-

# WHAT IS AN INTERNAL BATH?

By R. W. BEAL

Much has been said and volumes have been written describing at length the many kinds of baths civilized man has indulged in from time to time. Every possible resource of the human mind has been brought into play to fashion new methods of bathing, but, strange as it may seem, the most important, as well as the most beneficial of all baths, the "Internal Bath," has been given little thought. The reason for this is probably due to the fact that few people seem to realize the tremendous part that internal bathing plays in the acquiring and maintaining of health.

If you were to ask a dozen people to define an internal bath, you would have as many different definitions, and the probability is that not one of them would be correct. To avoid any misconception as to what constitutes an internal bath, let it be said that a hot water enema is no more an internal bath than a bill of fare is a dinner.

If it were possible and agreeable to take the great mass of thinking people to witness an average post-mortem, the sights they would see and the things they would learn would prove of such lasting benefit and impress them so profoundly that further argument in favor of internal bathing would be unnecessary to convince them. Unfortunately, however, it is not possible to do this, profitable as such an experience would doubtless prove to be. There is, then, only one other way to get this information into their hands, and that is by acquainting them with such knowledge as will enable them to appreciate the value of this long-sought-for health-producing necessity.

Few people realize what a very little thing is necessary sometimes to improve their physical condition. Also, they have almost no conception of how little carelessness, indifference or neglect can be the fundamental cause of the most virulent disease. For instance, that universal disorder from which almost all humanity is suffering, known as "constipation," "auto-intoxication," "auto-infection," and a multitude of other terms, is not only curable, but preventable, through the consistent practise of internal bathing.

How many people realize that normal functioning of the bowels and a clean intestinal tract make it impossible to become sick? "Man of to-day is only fifty per cent efficient." Reduced to simple English, this means that most men are trying to do a man's portion of work on half a man's power. This applies equally to women.

That it is impossible to continue to do this indefinitely must be apparent to all. Nature never intended the delicate human organism to be operated on a hundred per cent. overload. A machine could not stand this and not break down and the body certainly cannot do more than a machine. There is certainly too much unnecessary and avoidable sickness in the world.

How many people can you name, including yourself, who are physically vigorous, healthy and strong. The number is appallingly small.

It is not a complex matter to keep in condition, but it takes a little time, and in these strenuous days people have time to do everything else neces-

sary for the attainment of happiness but the most essential thing of all, that of giving their bodies their proper care.

Would you believe that five to ten minutes of time devoted to systematic internal bathing can make you healthy and maintain your physical efficiency indefinitely? Granting that such a simple procedure as this will do what is claimed for it, is it not worth while to learn more about that which will accomplish this end? Internal Bathing will do this, and it will do it for people of all ages and in all conditions of health and disease.

People don't seem to realize, strange to say, how important it is to keep the body free from accumulated body-waste (poisons). Their doing so would prevent the absorption into the blood of the poisonous excretions of the body, and health would be the inevitable result.


If you would keep your blood pure, your heart normal, your eyes clear, your complexion clean, your mind keen, your blood pressure normal, your nerves relaxed, and be able to enjoy the vigour of youth in your declining years, practise internal bathing and begin to-day.

Now that your attention has been called to the importance of internal bathing, it may be that a number of questions will suggest themselves to your mind. You will probably want to know WHAT an Internal Bath is, WHY people should take them, and the WAY to take them. These and countless other questions are all answered in a booklet entitled "THE WHAT, THE WHY AND THE WAY OF INTERNAL BATHING," written by Doctor Chas. A. Tyrrell, the inventor of the "J.B.L. Cascade," whose lifelong study and research along this line make him the pre-eminent authority on this subject. Not only has internal bathing saved and prolonged Dr. Tyrrell's own life, but the lives of multitudes of individuals have been equally spared and prolonged. No other book has ever been written containing such a vast amount of practical information to the business man, the worker and the housewife. All that is necessary to secure this book is to write to Dr. Tyrrell at Room 195, 280 College street, Toronto, and mention having read this article in CHURCH LIFE, and same will be immediately mailed to you free of all cost or obligation.

Perhaps you realize now, more than ever, the truth of these statements, and if the reading of this article will result in a proper appreciation on your part of the value of internal bathing, it will have served its purpose. What you will want to do now is to avail yourself of the opportunity of learning more about the subject, and your writing for this book will give you that information. Do not put off doing this, but send for the book now, while the matter is fresh in your mind.

"Procrastination is the thief of time." A thief is one who steals something. Don't allow procrastination to cheat you out of your opportunity to get this valuable information, which is free for the asking. If you would be natural, be healthy. It is unnatural to be sick. Why be unnatural when it is such a simple thing to be well?—Adv't.





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takers of the heavenly kingdom, and to pray those nearest to him may in the travail of their soul find peace in the conviction that such a sacrifice as his and theirs cannot be fruitless.

George Leycester Ingles was born in 1886 at Toronto, was educated in the Parkdale Public School, at Trinity College School, Port Hope, the Church School, Toronto, and at Trinity College, Toronto. After his graduation he was Master for

two years at Trinity College School. Then he took a three-years' divinity course in the General Theological Seminary, New York. Ordained Deacon in June, 1913, and Priest in June, 1914. He was at Coldwater for a few months, coming in September to be Curate at St. George's Church, Toronto, assisting Rev. R. J. Moore. He left for Salisbury Plain as Chaplain of the 3rd Battalion, 1st Brigade.

## Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

### THE WAR AND HOLY ORDERS

Dear Sir,—Your editorial on the "War and Holy Orders" is a timely call to men to recognize the heroic side of the ministerial life. One point strikes me. You suggest that many men may be moved to seek orders when their King and country no longer need them for active service. Is there any certainty that such a time will ever come? Will men be moved to enter Holy Orders after this war, if they know, that according to the judgment of Archbishops and Bishops, they will be debarred from active service, if King and Country may need them again? Only a few can go as Chaplains.

A CLERGYMAN.

### MANITOBA PLAINS

Pilot Mound, Man.,

December 23, 1914.

To the Editor:

Dear Sir,—Under the caption "Where is Patriotism?" Rev. F. G. Scott writes from Salisbury Plains, complaining of the action of some parish in the Middle West in requesting their rector to resign, the said rector being a chaplain to the forces from Canada. There is another side to this question in view of the long-standing want of men for the ministry. This diocese is in the Middle West. At least three of our clergy left their parishes for the war. The question may well be asked "Where is true Patriotism?" Chaplains for troops at war time are easy to get, but parish priests at any time are hard to get. When the chaplains left with the troops, did they make ar-

rangements to fill their places? What happened to their parishes and families? What about the gaps left at a time when men for the ministry and money are likely to be deficient in quantity? The spiritual needs of a "city parish in a large city in the Middle West" must be very important. Let us divest our patriotic instincts of false issues. After the war, or even now, any parish priest worth his salt will get into harness without hardship; and in the meantime parishes must not go to ruin owing to misplaced sentiment.

H. M. SPEECHLY.

### CONFIRMATION AT SALISBURY

Salisbury Plain, Dec. 15, 1914.

To the Editor:

Dear Sir,—A very interesting service was held in Salisbury Cathedral on Saturday last. Thirty-two candidates from the Canadian Contingent were presented by two of the Chaplains for the sacred rite of Confirmation. Major Scott (Canon Scott of Quebec) has been most active during the past month and is entirely responsible for the arrangement.

We left the camp in a large motor bus, and got to Salisbury, about eighteen miles, for Evensong. Confirmation service followed a very interesting address by the Bishop. At the close of the service we were all invited to the palace for tea. The boys then dispersed till eight-thirty, when we all met at the "Three Swans," a small temperance hotel, where we had supper and left for the camp, reaching home at eleven o'clock.

I suppose I should tell you one thing more if I am to be a faithful historian. One of my men has not got back yet. He has overstayed his leave two days. I trust he will get part of what he deserves; that is, at least, twenty-one days C. B. and loss of pay—I should make it more.

This, however, does not alter the fact that the service was a very interesting one, one long to be remembered by the men who were Confirmed and the Chaplains who presented them.

Yours truly,

G. A. WELLS, CAPT.,

Chaplain 6th Fort Garry,  
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## The Church in Honan

### Opportunities and Needs in Our Kwei Teh Prefecture

#### V.—Colporteurs

By THE REV. A. J. WILLIAMS, B.D., Canadian Missionary in Honan

AS may have been noticed from the first article of this series, Kwei Teh Prefecture although not exactly a land flowing with milk and honey, is still a district which good years make very fruitful. The extreme frugality and persevering effort of the farming classes enables the land to support very many more inhabitants than it could possibly do in our western countries. Perhaps the first thought of a traveller in passing through the district for the first time might be that it is not really quite so densely populated as he had been led originally to believe. This is mainly because of the fact that the Chinese farmers do not live each in his own house on his own plot of ground, but are grouped together in hamlets and villages for very obvious reasons of mutual convenience and protection. To see a single farmer's house standing alone is not a very common sight. These hamlets seem usually to be composed of members of the same family branch from whom they take their names. Thus all the inhabitants of the Wang village would be named

Wang; in the Li village all would be named Li, and so on.

It is obvious, of course, that we can never establish churches in these many scores of hamlets nor yet in the very numerous villages, for quite a number of years to come. And yet one could not be content to let them quite alone for this length of time and just go on working up churches in the big centres.

These farmers, simple-minded and honest-hearted, are after all by far and away the most numerous class and are after all the very backbone of the community. As one passes along the roads and sees them working away in their fields, endeavouring to eke out a scanty living from their barely sufficient farms, one is very much reminded that our Saviour Christ, when answering John the Baptist's enquiry as to whether He was the one that should come or looked they for another, gave as one evidence of His divinity that by Him "unto the poor the Gospel is preached." If then we believe that we are the Church of Christ, established by Him and indwelt by His Spirit, we also must bear upon us this hall-mark of our Divine commission that, not only unto the scholar, the officials, and the merchant, but also unto the poor the Gospel is preached. This is a need as great now as it ever was and we realize it to the full, as we gaze out over these great masses of poor to whom the Gospel is not yet preached. It is a matter which we cannot faithfully delegate to other bodies and still make good our claim that our Church does represent the mind of Christ on earth. How then can we meet the need and fulfil the obligation?

In the first place the workers in charge of the various out-station churches cannot fully perform this work of carrying the Gospel to people living off the beaten track. They can help to some extent, but they cannot conveniently go far afield and should really never be far from their respective churches. They should always be near at hand in order to receive guests and instruct enquirers. The first and most obvious way to supply the need would seem to be to appoint men who would go out as travelling preachers and teachers, not having charge of any regular church but going out into the country round about preaching the Gospel. This is really what has been

done with this addition, that as they are too few to make regular trips sufficiently often to any one place to build up the people in the faith, they are supplied with Gospels and tracts to sell, from which the people may continue to search the truths of our religion for themselves. Hence these workers are called colporteurs.

When we found that the present funds of our mission would not allow us to engage men as colporteurs, we looked further afield, and we are very glad to be able to say that the British and Foreign Bible Society were most prompt and very generous in answering our appeal for this work. It is mainly owing to their assistance that we are now able to have six colporteurs out in this Prefecture. These men have already been over most of the ground once, and in the past four months have sold upwards of ten thousand Gospels and portions of Scripture. The many country market meetings held in the spring have usually found one or other of our men on hand selling books, explaining that the contents are to teach men to do good and learn righteousness and to lead the way to eternal life. We were able to obtain some thousands of Scripture portions with a lithographed coloured picture, from the Blackstone Free Literature Distribution Fund, and our colporteurs are finding it helps the sale of books very greatly to have some of these to give one to each purchaser of a book.

The work of a book-seller, quite apart from weather conditions and the toil of the road, is not by any means a sinecure. He frequently has to meet with jibes and abuse as a seller of foreign books which teach the religion of the foreigner. Sometimes he meets with a little more than jibes, as in the case of one of the colporteurs in Swei Cheo. He had the wheel-barrow on which he transported his books disabled by an irate native who kicked off a leg in his wrath. Certainly somewhat an advance on the time-honoured method of trying to kick a leg off the man.

However, it is now at least, some comfort and consolation to us when on the road going from one of our stations to another, and we look at the villages lining the horizon on all sides, to know that although we ourselves have not been able to get over to these places and we are not yet in a position to establish churches in their midst, yet still our colporteurs are getting around amongst them and they are in some little way being placed within reach of the Gospel. Would that we could do more, much more, for our hearts go out to these people with their daily hard grind and narrowest outlook on life, under which they still often manage to keep cheerful and smiling.

This kind of work, is in a way, as bread cast upon the waters and we are content to believe that it shall return after many days. The seed is being scattered broadcast and will fall on many kinds of soil. But may we not regard our Lord's Parable of the Sower as a promise, faithful and true, that some of the seed at least will fall on good ground and bring forth fruit, some thirty-fold, some sixty-fold and some a hundred-fold. The many wayside idol shrines and superstitious rites of the people show that they are still living in the shadow. But this dark time must pass and, indeed is already passing, for the entrance of Thy Word, O God, giveth light.

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## Women's Work and Social Service

UNEMPLOYMENT is of necessity a serious question; it is seasonal, it is periodic, and if in present conditions of life it cannot be wholly overcome, yet it ought never to be accepted as a chronic necessity. This season the depression of trade, threatening for some time past, has been necessarily aggravated by the war; at the same time there is a universal spirit of ready willingness, nay more, of eager anxiety, to help to serve others, yet unemployment, if at all widespread, is almost beyond the scope of individual remedy.

It is not difficult to find examples. A printer's machinist, describing himself as a former official of H. M. Customs in England, ten years resident in Canada, who neither drinks nor smokes—nor has lost time through illness and who has a good record for long service, is yet without any present means of supporting his wife and family; a carpenter who, in response to an advertisement for the next Monday morning, appeared at the rendezvous, found himself one of 300, all of whom were greeted with the announcement that the places had been filled on the preceding days; a photographer, overtaken in September by the prevailing slackness of trade, registered at the City Hall, but with 7,000 names ahead of him feared as a possibility the thought "of becoming unemployable"; a former N.C.O. medically rejected for the contingents, was laid off work in August; and so one after another tells his story, while the general situation has been revealed to everyone, to some extent, through the daily visitations and report of that wonderful genius of kindness and common sense, the *Star's* Santa Claus.

\* \* \*

Mr. N. W. Rowell, in a recent speech, estimated from the 11,000 registrations at the Social Service Bureau for Toronto, that 31,000 persons were affected by unemployment,—other cities and towns in like proportion, and this difficult and complex problem is a moral, social and economic one. If it is not exactly helpful to speak of its existence as "a disgrace," it is still less so to ignore it or to think of it as quite beyond solution.

No doubt some of the distress caused by unemployment must be charged to the unthrift by which a family drawing good pay in good times, uses up its earnings without making any provision for the inevitable "slackness"; but on the other hand, such provision not infrequently has to be used in advance through the demands of illness or some other

unforeseen contingency. Then too the prevailing high rate of wages has the effect of reducing the possible amount of employment in some directions, because many people grow accustomed to doing things for themselves which they might otherwise employ and pay someone to do for them.

Again, some people may be out of work because they were not willing earlier in the season to co-operate with their employers and submit to a reduction in wages in order that the works might be kept open or the full number of men kept on. All these and many similar modifications affect the problem, yet it exists independently of them, and though some men may not be sincere in their applications for work, it is beyond a doubt that a considerable number are both willing and able to work, but unable to get it. And at the same time—as the *Star's* Santa Claus again will tell us, there is amongst us a number of people ill-provided or unprovided with the necessities of life,—for "Made-in-Canada" poverty is a very real and a very sad thing."

\* \* \*

"Back to the land" is a remedy often suggested. One letter already quoted speaks of "the thousands of acres lying unproductive, while near Toronto families are to be found thriving on five acre lots; the land is held largely in 100 acre sections, the owners of which employ as little labour as possible, yet such sections might in many cases support 15 or 20 families, at the same time helping to furnish to the towns and cities the larger supplies of home-grown produce which they need. But the men whose work might be made thus effective, have neither the capital to start nor any means of getting it without Government assistance."

On the other hand, Peter McArthur who knows country conditions well, points out that the farms are undermanned because of generally unfavourable conditions; "farmers are harried and hurried by the everlasting round of work, yet competent labour is hard to get and money dear"; nor until there is some improvement in general conditions, can much increase in production be looked for, nor inferentially, I suppose, in the employment of labour along these lines. Clearly here is a subject for investigation.

\* \* \*

In a recent report of the Women's Patriotic League for the first four months or so of its existence, 1,275 registrations were recorded at their Labour Bureau, 120 of which had

been placed in situations through the office,—70 in the country; a number were employed in the League's Emergency Work Rooms, and individual days of needlework, cleaning and so on, found for many more. The same story, on a much extended scale, is told by the Queen's Fund, through which numerous women out of work are kept in employment, and these practical, wise and kindly undertakings are patriotic enterprises in the highest degree.

The tendency to prefer married men from among the unemployed is of course inevitable and right, and it is very touching to notice the heroism with which this is often accepted by the single ones: as by the steward on the "Empress of Ireland" who gave his life-belt to the father of a family, or by the soldier who the other day in the trenches sacrificed his life to save a comrade, because "e'ad a wife and kids." Yet single men often have dependent relatives, and if not, there is scarcely any position more desolate than that of the man who, without the incentive of home, is deprived also of the stimulus of work.

\* \* \*

To an unprejudiced, but also it must be admitted, completely inexperienced looker-on, there seems a rather general disposition to avoid the question; everyone would like to shift the responsibility on to someone else. "The Provincial Premier says, go to the Mayor. The Mayor says, go to the Province or the Dominion. The Dominion says, go anywhere you like, but don't come here,"—and is there not too much truth in this criticism?

Unemployment may easily become chronic: it is economically wasteful, morally deteriorating, hurtful to the individuals who constitute it, hurtful to the community which accepts it, especially if from being accepted it comes to be tolerated as in any way part of the normal condition of things.

\* \* \*

Evidently it is very necessary for us to be thinking a good deal about this. The W.P.L., as well as other

undertakings, has indicated how much may be done by means of "odd jobs," and it seems as though the lack by some people of fundamental necessities might be utilized for employment purposes. The Toronto school teachers—all honour to them—have been making a most public-spirited endeavour to provide warm clothing for their poor scholars, themselves making clothes and financing their own effort by their own contributions,—from one to five per cent. of their salaries. It is a noble undertaking, and at the same time suggestive of how such a need as this might be made a basis of employment for some now out of work.

Then there are the organized Labour Exchanges, by which over a million found employment in the British Isles in 1912, and by which in the five months ending on October 16th, an average of 4,121 positions were being filled daily. In a time like the present, people who are in the ranks of the employed, would surely most willingly levy a regular contribution on their own earnings towards a fund for unemployment, if they saw the question being dealt with, even locally, in a comprehensive and statesmanlike way, but to the on-looker the problem seems to be at once local, provincial and Dominion in its bearings, needing to be studied and dealt with by the several agencies in co-ordination, not by any one of them independently.

\* \* \*

As to commissions, one hesitates to speak, but it is a standing mystery why these august bodies so generally exclude that part of the community of which they themselves are fond of averring that "women have very keen intuition." What they mean is that the dear creatures jump at conclusions, dispensing with the laborious process of reasoning, without which no man of course would ever hazard an assertion. But granting this for purpose of discussion, without prejudice to one's real opinions, would not the "fine intuition" be useful to the work of a commission, as

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Women, so far at least, have not shewn themselves obedient to party lines nor deferential to party shibboleths; they are ready in suggestions, practical in ideas, somewhat unconventional in methods, and "they are not grown familiar with the idea of government helplessness." For these reasons women do not duplicate the work of men, they are never merely so many additional men, and their entrance into such work as that of a commission brings to it some gifts of insight and suggestiveness, as well as a certain kind of experience, which would otherwise be lacking.

But whether this or no, let us make our minds clear on one point, that unemployment must not become part of the order of things in Canada,—a decision which carries with it certain consequences to him who makes it.

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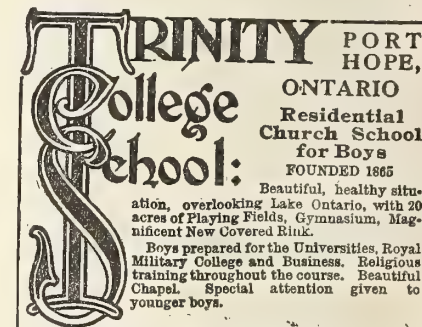
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# Church Life.

TORONTO, ONTARIO

THURSDAY, JANUARY 14, 1915

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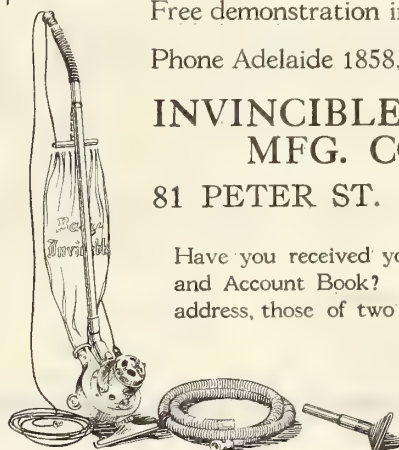
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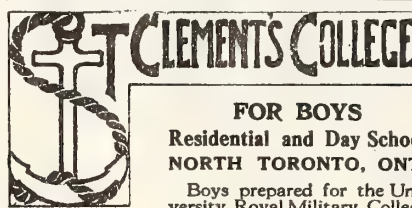
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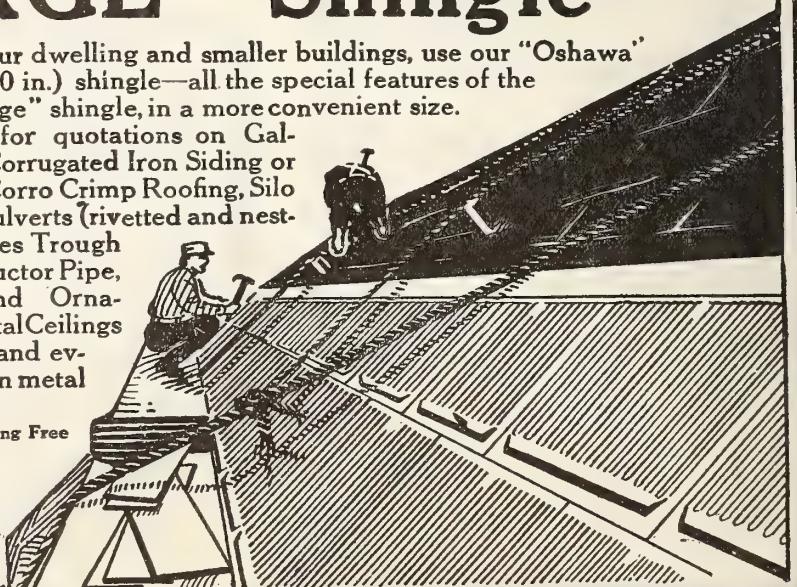
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# Church Life.

VOL. VII., No. 2

TORONTO, THURSDAY, JANUARY 14, 1915

5c. PER COPY

## CHURCH LIFE

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## The Week

WE are told on all sides that the great war in which we are engaged, terrible though it is to contemplate at present, will prove of inestimable benefit to Canada in such and such a time, of shorter or longer duration. Although the sense in which one hears this refers primarily to a state of commercial, financial, and other material prosperity for which we may be devoutly thankful, yet one cannot help hoping that we may reap benefits of even greater moment than these. Has not our very prosperity and the ease with which we live produced a deterioration at the roots of character which was quickly leading to a decay of much that was of far greater importance in our lives, whether as individual, family, or nation.

When our new prosperity begins is it too much to hope that during this trying time we shall have learnt a saner idea of values? If we shall have learnt that a man's life consisteth not in the abundance of the things which he possesseth, we shall have learnt much. In many directions we already see a great deal to be thankful for. All classes are being drawn together in a way that has never occurred before. The rich are realizing their responsibilities and duties to their poorer neighbours and

ministering to their needs with a liberality never before witnessed. In many Churches from coast to coast increased opportunities are being given for private and public worship, many churches that were locked, barred and bolted are now open all day and are frequently used for private devotions; there is an increase in the number of celebrations of Holy Communion, many parishes where a celebration was held only on Sundays now have a week-day celebration as well. It is a pity that more churches do not provide a daily celebration for their people—there are surely enough people vitally interested to provide a congregation.

We would not minimize the unspeakable horror of the present war, but if it be the means of bringing us to a realization of the life more abundant, it will have brought us that which is of immeasurably more importance to us as a growing nation than any amount of remunerative business.

REPORTS reach us of the good attendance in all our churches on January 3rd—the day of Intercession in connection with the war.

It seems to us that it would be a good thing if such a day were kept oftener while the war lasts, say once a month and not necessarily on a Sunday. There are very many churches where it could be arranged to observe a day of continuous intercession, at least as often as once a month. It could be arranged as some churches have already done, to have one person at least in the church during every half-hour, say from six in the morning to nine or ten at night, if not feasible to continue it during the whole twenty-four hours. Of course such a service involves a sacrifice on the part of not a few people who may not always find it convenient to fit in a spare half-hour, but none we feel sure will grudge any little personal sacrifice or inconvenience when they consider how much it may mean to the alleviation of all the suffering there is in the world by thus helping by their prayers to bring about a closer union with God, their heavenly Father, and a clearer conception of His will. And even though there may be no attempt to secure a continuous chain of intercession, the

monthly observance of a day set apart for special intercession could not but be productive of much good both for those who ask and those on whose behalf the prayers are offered.

CHRISTMAS DAY with our fleet was not very different from any other day, but it is gratifying to know that the great joy of making their Christmas

**Christmas with Our Fleet** Communion was not denied our sailors on the high seas.

Writing to his brother at Southampton, Admiral Sir John Jellicoe says: "We spent our Christmas Day waiting for the Germans who did not appear, but we managed to find time for church and for three celebrations of Holy Communion, although the whole time we were cleared for action, and all the men were at their guns."

THERE is no need we feel sure to again remind our readers how great is the burden of all those who are closely associated with the financial end of mission work. The frequent demands for money for so many exceptional and unrefusable purposes this year has undoubtedly been a big drain upon many purses, which have been themselves in many instances not so well supplied as in other years. Nevertheless, it is hoped that our missionary givings will not fall short this year. One of the lessons of the war that has been very vividly brought home to us is that it is the act of a belligerent to cut off the base of supplies. Yet that is exactly the position we shall be assuming if our missionary apportionments cannot be met. It is the missionaries in our own North West who will be the greatest sufferers if the apportionments from the diocese are short, for, as is well known, the M.S.C.C. must of necessity pay the full stipends of our missionaries in the foreign fields first, and then whatever proportion is possible of the grants of our own missionary dioceses.

### Apportionment for Missions

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In 1909	.....	100%	was paid.
1910	.....	90	" " "
1911	.....	84	" " "
1912	.....	89	" " "
1913	.....	86	" " "

Of course the apportionment has been raised each year which partly accounts for this decline. In 1909 it was \$118,896.00, and in 1913, \$141,474.82. The grants to fourteen Canadian dioceses in 1909 were \$68,300, and in 1913 ten dioceses were granted \$67,160.00. The foreign grants in 1909 were \$35,610.00, and in 1913 they amounted to \$75,676.50. The dioceses that paid their apportionment in full for 1913 are Quebec, Ottawa, Niagara, British Columbia, Nova Scotia and New Westminster. The books of the M.S.C.C. are being kept open for a few days awaiting receipts from distant points.

IN Russia where the old calendar is still in use, Christmas is observed thirteen days later than with us. There is no country where the glad festival has a more truly religious aspect than in Russia where in every little village and hamlet no less than in the larger centres, the elaborate ritual of the Orthodox Church is strictly observed.

A despatch from Petrograd on January 7th, gives us a glimpse of Christmas in Russia this year. It says:

"Russia to-day is celebrating Christmas. War's shadow has failed to darken the Christmas spirit. The Christmas celebration is anything but a brief ceremony. Officially lasting three days, it is often prolonged by festivities well beyond New Year's, during which time business is suspended and the stores are closed, while the country is given up to one festive season, which breaks the long period of winter.

"As in other places in Europe, the war has interfered to some extent with the Christmas customs in Russia, such as feasting and drinking, which suffer from the rigid enforcement of the prohibition laws and the difficulty in importing fruits and Christmas dainties. Oranges and apples were selling on the Russian Christmas Eve at 25c. each.

"But if some homes are empty of the material accessories to the Christmastide, the spiritual and religious side of the Christmas life has been given an unusual impulse by the Russian military successes in the Caucasus and the higher community of the interests of a nation at war."



## Our Old Country Letter

December 22, 1914.

ON the day when I last wrote to you, and all that night, there was proceeding in St. Paul's Cathedral, London, the twenty-four hours' continuous Intercession, which as I had recently told you was arranged to represent the whole of London city and suburbs. Very wonderful it seems to have been. I wish I could have been present, but as that was not possible, let me give you a few extracts from the very interesting accounts in the Church papers this week. One says, "Throughout the long hours, ordered supplications and private devotions were offered incessantly. The arrangements were directed to securing unity of thought and prayer as well as continuity, and to that end a paper of directions was put out. The hour was divided into four, with hymns, Collects, and suggested heads of prayer for each division, so that at any given time throughout the day the effort of prayer was concentrated. In the devotions for the first quarter of an hour, the Litany was included with special petitions for those in command by land and sea, for the soldiers and sailors, for the sick, wounded and dying. At the end of each period, the Lord's Prayer was recited. . . .

"A large and devout congregation had assembled in the Cathedral for the opening Eucharistic Service. On its conclusion a considerable body remained, changed from time to time as the Intercessions proceeded throughout the morning hours. Between twelve and two o'clock the Cathedral was thronged, the people kneeling from the chancel gates to within reach of the great west doors. There was a good deal of movement in the aisles, but this could not be avoided. Otherwise the quietude of the vast mass of people made itself

felt by each individual. At later hours in the day the attendance increased rather than diminished.

"It is not easy to write of the scene at night. There were bowed heads in solid ranks which filled the great space under the dome, overflowing into a good length of the nave. And that was at nine o'clock. So we gathered for the night watch of Intercession. We seemed to be pale—almost ghostly—people who took up our places. But it was the pallor of intense meaning, for we had Scarborough and Whitby and Hartlepool in our minds. To have shared the profound emotion of these congregations hushes every thought of criticism. The most rigorous liturgiologist would have forgotten it in welcoming the spirit which was evident, the spirit of intense realization. On the other hand, the most hardened opponent of forms of prayer would have admitted that here indeed was Common Prayer. The simplicity, the austerity, the restraint, the quietness, were all beyond praise. We were praying. That is all that need be said.

"I must be permitted one comparison. At two o'clock in the afternoon the Cathedral seemed to be packed. There were many kneeling on the hard pavement behind the benches at the western end. The priest who led the devotions seemed to be a tiny figure in the pulpit far away. The whole vast congregation was deeply moved as the subdued notes of the organ began the strains of 'Thy Kingdom come, O God,'—a wonderful congregation it was, Priests and Sisters, soldiers, ladies from motor cars, and bright-faced city girls, civil servants and newspaper editors, artisans and many refugees.

"At the night watch the scene was different. There was the pitch darkness of the London of to-day. As I walked up Ludgate Hill earlier in the evening, a great beam from the searchlight shot behind the dome, and illumined the cross over the anxious city—anxious but eager, sorrowful but determined. At nine o'clock a clear radiant night left the searchlights at rest. And up the steps the great crowd was passing; subdued hushed figures, so many of them in the black of personal sacrifice, so many of them probably feeling as they never felt before that God is our Refuge and Strength. . . . At ten o'clock a procession entered, led by the cross, and several surplined priests. It had marched through the streets from Holy Cross, St. Pancras. There were other processions of parishioners, too, a little more informal, for the most part, but all blended together in the Cathedral, a vast multitude, the

flower of Churchfolk in London. At eleven the service began once more, and another long string of earnest, prayerful English Christians entered.

So, through the long hours of the night the true chain of humble prayer and intercession was continued, and the great pulsing city laid bare its heart before the Lord. There are many of us who will never forget the experience."

Some of the collects used appear to me very beautiful. Here is a short one, very suggestive in its thought below the surface, "Overrule, O our God, we beseech Thee, all this disaster and suffering to the blessed issue beyond mere earthly peace, of restored brotherhood among nations, the enlargement of our Redeemer's Kingdom, and the reunion of Christians in one faith and love." And the following, for those now out of sight, "O God, the preserver and Saviour of all men, we commit to Thy holy and merciful keeping all those who fall in this war. Grant unto them and to us a merciful judgment at the last day, that in the face of all Thy creatures we may then be acknowledged as Thy true children."

\* \* \*

I wonder whether you think I write too constantly on topics which concern the war? The reason is that it is simply impossible in these countries to ever get away from the thought of it. It affects and enters into everything, and everything seems proportioned by its awfulness. So at the risk of tiring you I must give you a few of the stories coming from the front, of our Chaplains—if I may. One of the most noted of them is Father Paul Bull, of the Mirfield Brotherhood. He is working at one of the hospitals in France, and writes, "In one ward we have a row of Germans. When they first arrived our men did not appreciate their coming. But when they discovered a poor German lad of eighteen who could speak a few words of English, and whose brother of fifteen years had been shot dead by his side, they made a pet of him, and he generally has some of our men sitting on his bed, and teaching him English. When I arrived the men were rapidly recovering from their wounds and about a hundred were able to walk about, the rest were in bed. The whole place is continually ringing with laughter, which in no way detracts from the deep sympathy the men have for one another.

"The first service I had was for the officers. One who was dangerously ill, asked for a Celebration. His brother knelt by his side for Communion, and Major ——— had his wife with him. It was a most beautiful service, and they were all very grateful for it. The next day Capt.

——— suddenly collapsed, and in ten minutes had passed away."

After describing one of his days, he goes on, "This routine is varied by the need for sitting with those who are dying,—I visited a poor German from Alsace-Lorraine, who can speak French, so I was able to say a few words of affection and sympathy. He was to have both his legs off as gangrene had set in in both feet. Just imagine the pathos of it—a refined and sweet-natured young man in a foreign country, amidst few people who can speak his language and with what a poor outlook for the future. . . .

"In Ward A. there is a man who was shot by the Germans as he lay wounded. They swept over our trenches and this man saw them bayonet several of his wounded comrades. They then came to him. He shammed dead. One of them put his ear to his back to listen to his breathing, and then shot him in the leg with a pistol. He thinks he was

(Continued on 17)

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claim that their eyesight has been restored by that wonderful little instrument called "Actina." "Actina" also relieves Sore and Granulated Lids, Iritis, Cataracts, etc., without cutting or drugging. Over one hundred thousand

"Actinas" have been sold; therefore the Actina treatment is not an experiment, but is reliable. The following letters are but samples of hundreds we receive:

Miss Susie Swartz, Berlin, Ont., writes: "I cannot say enough for what 'Actina' has done for my eyesight. When I was eight years old I had to start to wear glasses. The doctor said I could never expect to go without glasses. I have used 'Actina' only six months and can now sew and do all my work without glasses. I had worn glasses for seventeen years."

Mr. Emery E. Deitrick, 7124 Idlewild street, E. E., Pittsburg, Pa., writes: "My eyes were very weak, and my vision was so bad that I could recognize people only at short distances. Since using 'Actina' I have discarded my glasses, my headaches are gone, and my vision, I believe, is as good as ever it was."

Mr. J. H. Frankenfield, 522 E. 20th street, Cheyenne, Wyo., writes: "Regarding what the 'Actina' has done for me, I am proud to say I am not wearing my glasses at all. As for my catarh, it is almost gone and I had been troubled with it for more than sixteen years."

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## VAIN PRAYERS

THERE are, of course, many who think that prayers are useless, that God does not alter His purpose for prayers, that human prayers are at any rate of small value because of the ignorance of those who offer them. Then, too, there are others who feel that the laws of the universe are such that the prayers break against them in vain repetition, and lastly there are the very many who call prayers impractical, and whose only prayer is that they may do something that is practical according to the rulings of common sense. No one can alter another's view by argument, and our only wish is to say something of the reason why we hold that prayer is necessary and helpful in these days of distress. Man is a spiritual being. He has a soul or a sphere of spiritual life which is by far the better and higher part of his creation, and man's welfare can only be adequately arranged for, when we take into consideration that there was breathed into him the breath of life, and that as a consequence man became a living soul, bound by the moral law, capable of union with the Divine Creator. Out of this spiritual region go forth his desires for God, his perception of right and wrong, his capacity for self-sacrifice, his willingness to count himself of little value if he can forward the betterment of others. To such a portion of his human nature material things do not appeal, except in so far as they are witnesses of spiritual things in others. Prayer is the voice or expression of the spiritual life, of which soul speaks to soul, and soul speaks to God, or it is the medium whereby deep answers deep. There is a possibility of our forgetting or depreciating this in the stress of material trouble. So it seems almost foolish to some people that a day of prayer should be appointed for the war, a sort of shirking of responsibility, a choosing the easy instead of the difficult way. Where are the bandages, the mufflers, the socks, the caps, and so on, they seem to say? Why spend an hour in prayer when some soldier needs a protection against the cold? We might say that the praying people do more than others instead of less, for if they are genuine in their prayers we may be sure that they are genuine in their labours, that they too will render the tale of socks, and the bundles of clothing. We must not forget among other things that there are soldiers, thousands of them, who want our prayers, who ask for them, and who send in requests for remembrance by way of prayer. Why should not the request for prayer be satisfied as well as the request for mufflers? For us who are Christian it is also an argument that God said, "Ask and ye shall receive." We do not know why it should be necessary for us to tell God the things which He knows already, any more than we can fathom the mother's reason for making her child put into words the request which she already has read in her child's life and needs. The honest fact is, that it is harder for a man to really pray than to give a barrel of flour, because in prayer he becomes conscious of what is lacking in himself, of his share of the blame of present events, and of the need, if he is honest, of doing something with his life as well as with his purse, of facing his own responsibility in the system of social life. Mankind fulfils itself in many ways, and finds strange outlets for that which is best in it. To some it is "the half of my goods I give to the poor," to others it is the garments which Tabitha made for the poor, to others it is "Depart from me, for I am a sinful man, O Lord God" and it was the last type of humanity which forsook all for the sake of spiritual things. If all of us had prayed more, and been more aware of spiritual things we should not need so many bandages and medicaments of war.

## Our Old Country Letter

(Continued from 16)

an officer. Among the other stories one hears is—what two officers and three men have told me—that when all the rest of Messines was a ruin and the Church utterly destroyed, one pillar on which a large crucifix was hanging remained standing alone; and the wooden crucifix was quite untouched by fire. Others have remarked how often the wayside crucifixes have survived the universal ruin."

\* \* \*

I told you about the immense gatherings of city men in the Guildhall, to hear the Bishop of London's Advent Addresses on "The Gospel and the War." He balanced praise and suggestion or admonition with his usual tact. Outlining the conditions of warfare laid down by the

Hague Convention, "he asked his audience to notice that there had never been a single suggestion, even from the enemy, that our men had ever transgressed one of those principles. As illustrating the chivalry of our troops in the field, he told a story which had come to him that day from France, of how a French Sister of Mercy who had charge of a large number of girls close to where the battle was taking place, brought them and placed them under the protection of British soldiers every night. Many Generals too, who had seen active service in many parts of the world, had told him that it was positively touching to see how, a few minutes after he had fought his hardest, and captured a trench, the British soldier was seen sitting by his late enemy, giving him a cigarette."

## Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

### ARCHBISHOPRICS

To the Editor:—

Dear Sir,—In reply to "Toronto Priest" may I point out that the Archbishopric of the W.I. is peripatetic, as also the Primacy of Scotland and of New Zealand.

ANGLICANUS.

### CHURCH COURTESY

Toronto, January 3rd, 1915.

To the Editor:—

Dear Sir,—Through you I would like to suggest that the authorities at St. James' Cathedral pay a little more attention to strangers. At the service to-night I noticed that those who were presumably members of the congregation were shown the usual "Sunday courtesies" by the ushers, etc. Being a mere outsider. I was permitted to push my way through the swing doors instead of having them opened for me. Fortunately, I had my own prayer book, thus saving the ushers the trouble of handing me one. I made my way to a pew on the north-west side and it was a pleasure to me to share my prayer book with an old white-haired man who had no book of his own. Before and during the service we were passed over by ushers (except when the collection plate was handed round and then one of the ushers actually smiled at us), but no sign of a book was handed to us. If you have the space, print this; it may catch the eye of some of those responsible for the welfare of strangers visiting St. James'.

DOUGLAS.

### NEWS FROM THE WEST

Toronto, Jan. 7th, 1915.

To the Editor:—

Dear Sir,—Let me take up a very small part of the valuable space in your paper by asking why there is hardly ever any news of the Diocese of Calgary and Edmonton amongst your

diocesan columns. The Diocese of Edmonton is a very new one and no doubt many of your readers would be interested in its Church life. It seems to me that too much attention is paid to the Diocese of Toronto, Ontario and Niagara. Let us have some western news. Thank you.

"ONE INTERESTED."

### ARMY CHAPLAINS

To the Editor:—

Sir,—Your editorial on "Army Chaplains" in your issue of the 24th is admirably written. I know of a certain case where a clergyman volunteered and did not even consult his Bishop. This may not stand alone. It does not necessarily follow because a congregation objects, it is unpatriotic. It is quite true what you say, "that to stay at home demands in many cases more self-sacrifice than to go." There are several clergymen who have volunteered and would make as good, if not better, men than some who have been accepted, but through circumstances have failed to secure a commission. I have it on good authority than Earl Kitchener has said that there are too many Chaplains coming from Canada.

PATRIOTIC.

### PREFERMENTS AND APPOINTMENTS

ALTWOOD, REV. WM., Missionary at Acme; Incumbent St. Augustine's, Ogden, etc., Calgary.

HOGBIN, VEN. ARCHDEACON G. H., Rector St. George's with All Saints', Calgary.

TATE, REV. A. C., L.Th., Priest-in-charge Harmattan, Rector of Olds with Innisfail, Bowden and Didsbury, Calgary.

WALKER, REV. W. R., L.Th., Incumbent St. Augustine's, Ogden, etc. Chaplain to 31st Battalion in training at Calgary.



## The Church in Canada

ALGOMA—RT. REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. ROBINS, D.D.	Athabasca, Alberta.
CALEDONIA—RT. REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
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RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
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TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

### ALGOMA

#### JOCELYN, ST. JOSEPH'S ISLAND

On Tuesday, the 29th ult., the Sunday School in connection with Holy Trinity Church had their Christmas entertainment. Every available child in the district was out in spite of stormy weather and most of the parents and friends were out also. During the evening a presentation was made to Mrs. H. Young by the congregation of

Holy Trinity Church, expressing their appreciation of her services and devotion, especially as organist of the church.

The ladies of the W. A. have funds for a new church heater and have requested the wardens to get a suitable one. Mrs. J. P. Campbell has resigned the secretaryship and Mrs. W. Moore has been appointed in her place.

#### RICHARDS' LANDING

On the 30th December the W. A. of Emmanuel Church gave their Christmas concert in the town hall. The programme was much appreciated by a crowded audience. Forty-seven dollars was realized, half of which goes to the Belgian Relief Fund. Just before singing the National Anthem a little diversion was made to perform a pleasing ceremony in the shape of a presentation to Miss Leta Walker, who for two years has been organist of the church.

#### NORTH BAY

Will the person who sent CHURCH LIFE postal note on December 24th kindly furnish us with name.

### CALGARY

#### CALGARY

The Rural Deanery Chapter of the Calgary Deanery met at St. John's on Tuesday morning, January 5th. The business consisted of allotting to the several parishes and missions their respective assessments for the year 1915. The total sum secured for the deanery being \$3,090. The following are the names of the parishes and their assessments:—Pro-cathedral, \$1,200; St. Stephen's, \$600; St. John's, \$300; Christ Church, \$250; St. Michael's, \$100; St. George's, \$25; All Saints', \$20; St. Barnabas', \$150; St. Augustine's, \$25; Basano and Brooks, \$25; St. Mark's, \$25; St. Martin's, \$25; Blackfoot, \$75; Sarcee, \$60; Cochrane, \$50; Banff, \$60; Strathmore, \$25; Gleichen, \$25; Carbon and Acme, \$25; Crossfield and Airdrie, \$25.

In addition to this the deanery was asked to raise \$950 for the Missionary Society of the Canadian Church. The chapter before it closed decided to meet at Christ Church on April 13th and 14th. The clergy present were the Bishop, Archdeacon Tims, Canon Stocken, R.D., Canon James, Revs. Horne, Attwood, Thompson, Gandier, and the secretary, Canon Gale.

### EDMONTON

#### EDMONTON

The Rev. J. H. Sheppard, late of

Coldwater, has been inducted rector of Immanuel Church.

### FREDERICTON

The Synod of the diocese will meet on February 2nd.

### HURON

#### GALT

The Bishop made his annual visit for Confirmation to this parish on Sunday evening, January 3rd. Canon Ridley presented thirty-one candidates, all of whom had been very carefully instructed and prepared. Among them was the organist and several choir boys. The service was most impressive and attended by a very large congregation. These annual visits of the Bishop are most inspiring and helpful in many ways.

On the same day the Bishop visited Preston and Hespeler, where similar services were held.

#### BERLIN

The Bishop held a Confirmation Service at St. John's Church on January 7th.

### MONTREAL

The Synod of the diocese will meet on February 9th.

### NIAGARA

#### HAMILTON

The annual luncheon given by the ladies of the Ascension branch of the members of the W. A. took place on January 6th in the Church of the Ascension Guild rooms. Under the efficient supervision of Mrs. F. W. Gates and her band of helpers, a delicious repast was served and a pleasant hour was spent, after which the members were addressed by the Rev. Canon Gould, general secretary of the M.S. C.C., and the Rev. C. H. Shortt, of Japan. The Bishop of Niagara and a representative number of the clergy were also present.

Rev. C. E. Riley is the new rector of St. Luke's Church.

The women of St. Stephen's Church have formed a branch of the Women's Auxiliary to missions. Mrs. Leather, organizer of the society's branches, presided at the meeting on Jan. 5th. The following officers were elected: Mrs. Geo. Summers, president; Mrs. Davies, first vice-president; Mrs. Ayres, second vice-president; Mrs. Biggs, recording and corresponding secretary; Miss Kerr, treasurer; Mrs. Campbell, literature secretary; Mrs. Keenan, auditor; Miss Kerr and Mrs. Nancekivell, delegates; Mrs. Martin, thank offering secretary; Mrs. Lovett, secretary Babies' Branch; Mrs. Duncan and Mrs. Moore, rector's deputies.

### NOVA SCOTIA

In common with all the Anglican churches throughout the Empire, those of Halifax and of the diocese generally observed Sunday, January 3rd, as a day of intercession for the success of British arms in the present awful war, the forms of prayer used being those authorized by the Archbishop of Canterbury, together with those sent out by our own Bishop. The services in the Halifax churches were very solemn. Our people realize very fully the momentous character of the struggle, and no wonder, for one thousand of Nova Scotia's sons are here awaiting the call to the front and hundreds of others are defending her forts. The "Warden of the honour of the North" is wide-awake to the fact that the foe we fight is no insignificant one and that the fight is not to be lightly won.

The services of the day at All Saints'

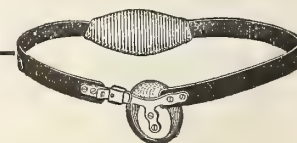


Cathedral were of memorable impressiveness, the Bishop preaching in the morning on the text, "Watchman, what of the night?" and Dean Llwyd in the evening on "The Church and Interna-

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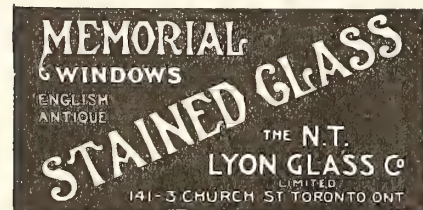


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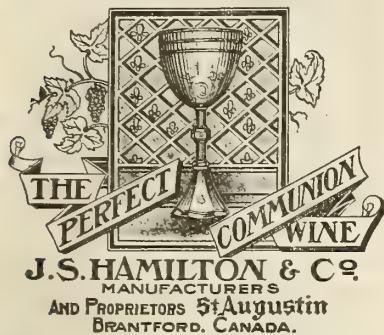


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tional Relations," with special reference to the philosophy of Herman Treitschke, which has done so much to bring about the present war.

In St. Paul's Church the services were memorable, large congregations being present at both the morning and evening services, and Archdeacon Armistage preaching strong sermons.

The executive of the Diocesan Mission Board has just held a meeting to discuss deputation work in the interest of the Board. There were present the Bishop (in the chair), Venerable Archdeacon Armitage, Canon Vernon, Rev. V. E. Harris, Mr. Reginald V. Harris and Mr. Andrew MacKinlay.

The day of the consecration of the Bishop of Quebec, January 25th, is a day to which this diocese is looking with keen interest, since it is also the day of the election of a Metropolitan of the ecclesiastical province of Canada.

On Sunday, January 10th, the Twenty-fifth Battalion of the Second Overseas Contingent, shortly to leave for the front, will parade to All Saints' Cathedral. Nova Scotia is justly proud of this splendid body of men.

### AMHERST

The intercessory services in Christ Church on January 3rd were most impressive, Mr. Dibblee preaching strong sermons.

### LIVERPOOL

A beautiful double window erected in Christ Church, of which Rev. H. L. Haslam is the rector, in memory of the late Dr. H. G. Farish and his wife Frances Jane (Cutler) was recently dedicated in the presence of a congregation which filled the church. The memorial to Dr. Farish is representative of "the Good Samaritan." Beneath is the inscription:—"To the glory of God and the memory of Henry Gregge Farish, M.D.; died Sunday, June 29th, 1914."

The memorial to Mrs. Farish represents Dorcas, the inscription reading thus:—"And Frances Jane, his wife, died December 3rd, 1902." Extending across both windows are the words of Jesus:—"Blessed are the merciful, for they shall obtain mercy," and at the base—"Presented by the children." The window, which truly enriches the church, perpetuating the memory of two of the choicest spirits who ever worshipped within it, is by Spence & Son, Montreal.

### ONTARIO

There will be no meeting this year of the Ontario Synod owing to the war.

The Bishops of Ontario will meet in Kingston on the 21st of January to discuss some important matters. The Bishops of Ontario, Kingston, Ottawa, Toronto, Niagara, Huron and Algoma will be present.

### DESERONTO

St. Mark's Church was most tastefully decorated for the Christmas Festival by the Chancel Guild.

The Sunday School of St. Mark's had a most delightful tea as well as Christmas tree this year, thanks to the generous donations and gifts of the congregation. The children were very pleased.

The Epiphany was duly observed at St. Mark's by services morning and evening, and the Christmas and Watch-night Services were well attended.

### NAPANEE

The Rev. W. E. Kidd, Vicar of St. Mary Magdalene, has resigned this parish and has been appointed a chaplain to go with the Second Contingent,

much to the great regret of this congregation.

Mr. Kidd has only been vicar four years, but the church has progressed greatly in every way during his incumbency. Under his leadership the choir is in a fine condition as well as the Sunday School, of which he was superintendent and he also was the teacher of a large adult Bible class.

The Sunday morning services have been better attended, the missionary givings have been greatly increased and the various Church societies are in a flourishing condition, while the offertories at Christmas during the years Mr. Kidd has been here have been larger than ever before in the history of the parish.

Many improvements have been made to the church and there have been some memorials put in by different families, while the congregation as a whole and the Altar Chapter have put memorials in for the late vicar, the Rev. F. T. Dibb.

During the last few weeks Mr. Kidd has been the recipient of many valuable and useful gifts accompanied by expressions of goodwill and best wishes from various organizations in the community.

### QUEBEC

The Rev. E. A. Dunn and Miss Dunn have arrived in England.

The Rev. H. Scott Smith, of Charlottetown, P.E.I., is in temporary charge of St. Michael's, Bergerville, during Mr. Dunn's absence.

The consecration of Very Rev. Dean Williams, the Bishop-elect of the Diocese of Quebec, to the episcopacy has been fixed to take place in the Cathedral of the Holy Trinity on the feast of the Conversion of St. Paul, January 25th.

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## TORONTO

The Bishop will be the special preacher at the opening of the new chancel at All Saints' Church, January 14th. Special services will be held on the succeeding three Sundays.

Toronto, and in particular St. Alban's Cathedral, has lost by the death of Mrs. Macnab a personality not easily forgotten. The sympathy of the community, in which Church Life joins, is felt for Canon Macnab in his bereavement.

Rev. A. E. Lewis, late of Jamaica, B.W.I., has been appointed by the Bishop of Toronto to the rectorship of Grafton.

Very Rev. Dean Starr, Rector of St. George's Cathedral, Kingston, who since the outbreak of war has been in the ghating area of France and has had some interesting experiences, spoke of his observations to the Men's Association of St. Anne's on Monday evening.

The Bishop of Montreal preached at Convocation Hall on Sunday morning and at St. Luke's in the evening.

The money collected by St. Paul's Church for bags and barrels of flour to be sent to the starving Belgians has reached \$6,800.

### W. A.

A Corporate Communion Service of the Women's Auxiliary was held in St. Simon's Church on January 7th, at 10.30 a.m. His Lordship the Bishop of Toronto was the celebrant, assisted by Ven. Archdeacon Warren, Rev. Rural Dean Cayley, and Rev. E. G. Burgess Browne. The Rev. C. H. Shortt preached from the text, "And the Word was made flesh, and dwelt amongst us," from St. John's Gospel, first chapter and fourteenth verse. He spoke about the Epiphany season being an especially suitable time for a gathering together of the members of the W. A., for missionary work, whether at home or abroad, was the same thing—a manifestation of God to the world. In speaking about the missionary work amongst heathen people, he emphasized the point that what he attempted to do was to build up—not to pull down. To build upon what good foundation there was is the religion he found, rather than pull it down altogether.

The Japanese have some splendid

qualities which will one day be an inspiration to the Christian religion. Their love for truth and power for sacrificing being almost unbelievable. After twenty years of ethical teaching they find it inadequate to raise and advance them, and the leaders as well as the humbler people are beginning to inquire what we can give them better than they already have. In this time of national awakening is our opportunity to offer to them the religion of Jesus Christ, and to do this a greater call than ever before comes to send more labourers out to the fields, ripe unto harvest.

At the close of the service an adjournment was made to the parish house, where the regular business meeting was held.

His Lordship, the Bishop of Toronto, gave a short address in which he referred feelingly to Mrs. McNab's death, and paid a high tribute to her Christian character. As a motto for this new year he gave to the W. A. these words—"I will go in the strength of the Lord."

The diocesan officers presented their reports.

The corresponding secretary reported four new life members—Mrs. D. B. Donaldson, St. Paul's; Mrs. James Hamer, St. Stephen's; Mrs. Samuel King, Church of the Redeemer; Miss Harper, Bolton.

The treasurer's receipts were \$1198.38, expenses, \$759.32.

Forty-five bales (fourteen to this diocese), one fur coat, a set of communion vessels, a cassock, and a lantern and slides were sent from the Dorcas Department, and one bale and five parcels from the Junior Department. Fifty dollars was also sent as a Christmas gift from the Juniors to Rev. R. M. Millman, Japan. This is to purchase a much needed bicycle.

The P. M. C. receipts were \$224.55 and the Hospital Committee paid five visits.

At the beginning of the afternoon session a few minutes were spent in silent prayer for those who are actively engaged in the present terrible strife, for the bereaved and sorrowing and for an honourable and abiding peace.

Later the officers reports were continued. Three new books have been added to the W. A. library. Fifty-seven books and fifty-three magazines were taken out last month. Seven hundred and fifty W. A. calendars and fifteen hundred Christmas cards were sold in this diocese.

There have been one hundred and eighty registrations for "The Mission-

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Four thousand three hundred and fifty-four "Leaflets" were circulated last month. The Babies' Branch has thirty-seven new members. The E.C.D. Fund, amounting to \$176.89, was voted to a church building at Schrieber, Diocese of Algoma.

Four missionaries were present at the meeting—Rev. C. H. Shortt, Miss Trent, and Miss Lennox, Japan, and Miss Strickland, India. The last named (who returns shortly to resume her duties) gave a very beautiful farewell

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ary Institute" which will be held in address. She told about two of the native women workers in whom the W.A. has taken an especial interest, and of what splendid Christian girls they have become. One is teaching in a mission school; the other is a trained nurse, and each is such a wonderful influence for good. She regrets very much that the hospital at Tarn Taran has had to be closed, on account of the doctor who was in charge being home on furlough, and no one yet is forthcoming to take his place. Our earnest prayers are asked that these conditions may soon be changed.

Miss Strickland feels very strongly that often what seem discouragements are challenges to the faith. We have at this time willingly taken up the challenge for our king and country. May we not also accept this and many others for "The King of Kings."

Resolutions of sympathy were passed to Rev. Canon McNab in his recent sad bereavement and to Rev. Canon Ingles and Mrs. Ingles on the loss of their son, who passed away at Salisbury Plain, where he was acting as chaplain to the first Canadian contingent. The meeting was closed by singing the National Anthem as a prayer.

The next meeting will be held in Holy Trinity schoolhouse on February 4th at 5.15 p.m.

### IN MEMORIAM

VEN. ARCHIBALD GEORGE LISTER TREW

The news of the death on the 8th inst. of the Ven. Dean Trew, late of Los Angeles, Cal., will recall to many Churchmen of the Toronto Diocese a striking personality. After filling curacies at St. James' Cathedral and St. George's, Toronto, he became the first incumbent of the then new suburban parish of Christ Church, York Township (now Toronto), and he laid its foundations well. A faithful parish priest, a very definite teacher, tall in stature, with a clear, strong musical voice, a good organizer with a definite purpose to serve the Church well, he commanded and received the respect of all. Christ Church was opened in 1870 and consecrated free from debt on St. Thomas' Day, 1871. Serious ill health required him to move to California permanently in 1876. Mr. Trew received the degree of B.A. at Trinity College in 1862, M.A. in 1873, and D.D. in 1889. He had filled the positions of Archdeacon and Dean in the California Diocese, also President of the Standing Committee, but had retired from active work some years ago. We extend our sympathy to his widow, who was a daughter of the late Rev. John Mockridge, his son, daughter and sister who survive him.

## The Church in Honan

### Opportunities and Needs in Our Kwei Teh Prefecture

#### VI.—Centralization

By THE REV. A. J. WILLIAMS, B.D., Canadian Missionary in Honan

IN considering a subject for this the last of this present series, there are several matters which come to mind, but the most prominent amongst them just now is a need which though recognized by many, is still perhaps not quite so fully understood and appreciated by all our friends in the home land as might be wished. I refer to the need for the centralization of our forces in this district. Our present-worked diocese in Honan falls naturally into two sections: the Kai Feng Prefecture which is the centre of our educational work, and the Kwei Teh Prefecture which has been left by other bodies to us for our special evangelistic field. Not that educational was to be the exclusive work of the one end and evangelical the exclusive work of the other, but that the main stress was to be placed upon the one at Kai Feng and upon the other at Kwei Teh. As these articles were meant to deal entirely and solely with this Kwei Teh Prefecture I should like to show more fully the need of strong central work here.

Undoubtedly there are some at home who believe that if the foreign missionaries are scattered around in different places, they will be coming into contact with more and different circles of natives, be able to do more work and possibly better than if grouped in one central position. Whether this may be so in other fields under other conditions there

are others far better able to judge, but that it is not so in this district I cannot believe, for the following reasons amongst others.

In the first place Kwei Teh Fu is by its position the natural centre for this whole Prefecture. Every station we have yet opened here with the exception of Yung Cheng, can be reached in a day by mule cart or barrow. Thus it is clearly seen that the courses of instruction shown in a previous article to be necessary for our workers can be most conveniently held in Kwei Teh. Again this policy of grouping the foreigners into strong central positions has been adopted by and is strongly recommended by the experience of other missions of much longer standing than our own, such as the Presbyterian mission to the north of us in the same province. Again, the foreigners having the consolation of each others' presence, sympathy and advice would certainly be kept in better health and spirits, and so be capable of doing better work. Missionaries in one district being stationed in different places entails unnecessary deprivations mental, physical and spiritual upon their part, with little or no compensating advantage of any kind for the people amongst whom they have come. Again, our staff is not large enough yet to be divided without constant shifting of stations being the result, but three missionaries here in this one centre with the work divided

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into two sections would keep every-  
thing going smoothly and well dur-  
ing furloughs. Again, with Kai  
Feng and Kwei Teh as our two  
strong centres the circles struck  
from them will meet in a day's run  
from each by horse or bicycle.  
Again, when the new railway is  
opened which should be early in the  
course of the coming year, it will  
come nearer to Kwei Teh than to  
any other place suitable for a cen-  
tre in this district.

These reasons and other like ones  
which might be added may not ap-  
peal to all, but they may perhaps  
give a little fresh food for thought  
to those in favour of the scattered  
system. The plan of strong central-  
ization is the one originally laid  
down and so we were hoping that  
the workers at Twei Cheo would be  
moved down to join us here, in the  
autumn, when we occupy the new  
premises which are to be the future  
home of our Church in Kwei Teh.  
Although that, most unfortunately for  
us, seems to have been postponed  
for the time being, we are still hop-  
ing that it may not be postponed for  
long, but that the very near future  
will see Mr. and Mrs. Simmons come  
and take up their quarters here.  
Certainly we younger members of  
the mission sadly need their good  
advice and calm judgment to help  
us along at all times.

There are other of our needs and  
opportunities which might have been  
mentioned. Some of these are im-  
mediate and some of them the pass-  
ing of a few years will bring before  
us. Amongst the former might be  
mentioned the need of a building for  
a Church. Amongst the latter the  
need of a boarding school for boys  
and one for girls, which might be  
able to take in the best of our  
scholars on their leaving the prim-  
ary schools. This would keep them  
under our direct and constant in-  
fluence for a further number of  
years and give us an opportunity of  
developing material for a native  
ministry.

Enough has been written, how-  
ever, to give an idea of what we are  
trying to do and what we might be  
able to do with larger resources at  
our command. Let it be said in  
closing that our present opportunity  
for occupying this district for Christ  
and His Church is limited only by  
our own feeble abilities. On all  
sides the doors are opened wide for  
us and we may enter if we can and  
will. It is a source of continual dis-  
tress to us that we are able to do so  
little when so much might be done.  
On the other hand, it is a great com-  
fort to us to know and realize that  
the prayers of God's faithful people  
are ever ascending on our behalf, for  
by this we know and are assured that  
yet God's strength may be made per-  
fect in our weakness.

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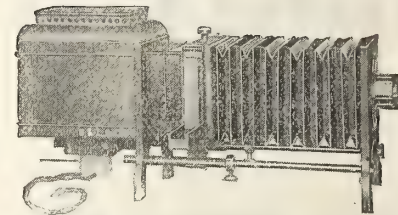
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## Women's Work and Social Service

PROBABLY the greatest shock, not of "mild" but of horrified surprise, which any of us have experienced in the last five months, has been the discovery of the spirit of hatred existing in Germany against ourselves. We have all of us read the amazing *Hassgesang*, the war-song of a Bavarian soldier, published by *Jugend*, the Munich journal, which aims to be an exponent of the spirit of revolt:

"We will never forego our hate,  
We have all but a single hate;  
We love as one, we hate as one,  
We have one foe and one alone,"  
and that foe, as we all know, England, the beloved mother of us all. "Our real adversary is England"; "To reduce her is our main task, to crush her influence would be a blessing to the culture of the whole world"; "The most pernicious of all political enemies," arousing no other feelings but "the deepest wrath and moral contempt."

These and countless other similar expressions, are not isolated nor irresponsible ravings, but come impartially from generals and admirals, from clergy and scholars, from journalists and politicians, and it is scarcely too much to say that "to realize the hatred of Germany feels like the presence of some evil spirit." One has to admit its existence, but to try and realize it makes us feel that we are in the presence of a bewildering phenomenon, puzzling, incomprehensible.

Perhaps we ourselves, in the persons of our ancestors, felt something like this passion against Spain in the 16th century, but if it were so, it now seems like part of the mental equipment of a bygone age, something of which we have nationally outgrown the possibility. At any rate, we hope it is so.

\* \* \*

Is it possible to suggest any reasons for it? Nationally, we have of late years, been as it were obsessed by Germany and German culture. We had watched her astonishing growth and expansion with ungrudging admiration. Some of us had been prepared to remodel the entire educational system, if not our entire mental and moral inheritance, upon German lines; we had taken Germany at her own valuation. The world's science, knowledge and whole higher civilization seemed to have become the vested right of the Teutonic industry, and this belief promoted the popular conception of peaceable, domestic, art-loving Germany, when as a matter of fact, the materialism of German civilization had been spreading its patterns over all æsthetic life west of Russia, and had been poisoning the creative wells.

Part of this influence was due to a kind of swagger derived from militarism, and while we have been believing that the truth came out of Germany, within the last 30 years there has appeared no really great German leader in the realms of art, literature or thought. So says the editor of the *English Review*, and he goes on to remind us that when Lord Roberts or Mr. Blatchford, the *Spectator* or the *National Review*, tried to turn our minds to other possibilities, we attributed their endeavours to nightmare nervousness, to an unworthy spirit of grudging, to "poor sport."

We thought Germany had grown up in civilization, and was guided by the same sort of standards that we recognized for ourselves; we believed in the reality of her professed willingness to live and let live, and of her ambition to develop in peace the great powers we so honestly admired.

And Germany apparently cherished the belief that she had hypnotized us for life.

Then we have committed the unpardonable sin of helping to spoil her plans, by helping to prevent the successful sweep of that rush which was intended to overpower France in one forward leap; we were to be passive spectators, to stay quiet while German *Kultur* destroyed Belgium, made an end of France and generally re-arranged the map. These plans have been disarranged, and we have had something to do with their disturbance.

\* \* \*

Then again, the progress of events has been revealing the great gulf fixed between English and German conceptions of life, between choice and compulsion, between force and freedom, between the will to power and the will to peace. Mr. March Phillips in a very suggestive analysis, finds "in the love of liberty and the desire to evolve some system in which liberty could be realized, the dominant motive of English history. The attempt to construct a national life with freedom as its cement has been the motive, and now that the ideal 'Englishmen shall govern themselves,' has broadened into 'Man shall govern himself,' a principle has been evolved that is genuinely imperial, because it offers something of value in which all can share.

"The unpardonable offence in our estimation of a Government is that it should thwart the natural desire of human nature to live its own life freely, an axiom abundantly illustrated in the development of the British Imperial ideal," for from the dawn of English history, "freedom has been slowly broadening down,"

And "part by part to men revealed  
The fullness of her face."  
in the commonwealth of peoples of which England is the heart and inspiration.

\* \* \*

"The German ideal of world-dominion as a means of extending German culture,—a conception which stands over against our own ideal—has forgotten the fact that spiritual and intellectual ideas must owe their extension to the persuasiveness with which they are able to appeal to spiritual and intellectual consciousness, and the very fact that in the German mind, German power is the method for establishing German ideals in the world, simply means that the world is being invited to place itself under the yoke of a threefold tyranny, not of body only, but of mind and spirit as well. Germany's case is Germany, the superiority of her strength, the superiority of her culture, and her power to inflict it all upon the rest of the world.

"And so it is less a conflict of nations than a struggle of ideas and ideals, which in their nature are so irreconcilably opposed that they cannot live together in the world; and therefore we have entered the conflict with a determination rooted in the very structure of our national character, not only to overcome Germany but to blot out an ideal which is hostile to liberty."

It is impossible for us to make any terms with the German spirit, so far as that spirit finds true expression in this war, but while recognizing this to the fullest extent, it is far from furnishing any excuse for expressing or cherishing feelings of hatred against our adversary. We long for the deliverance of Germany and the German people from the enchantment which has woven such evil spells about them. So that they who have, as we believe, erred and been deceived, may be led into the way of truth and may have the eyes of their understanding enlightened; and from this point of view the war has been called a war for the liberation of Germany.

\* \* \*

Hatred—no. Readers of George Birmingham's books will remember the impressive scene in which the

venerable priest tries to reason with the spirit of hatred which has taken possession of the soul of the youth whom he loves. "It is impossible," he urges, "that anyone can deliberately accept hatred for the inspiration of his life, and be true to Christ." And as Hyacinth continues obdurate, the old man invites him to kneel down, that they may pray together once before it has become impossible. "O Christ," he prays, "this child of Thine has chosen to live by hatred rather than by love. Do Thou, therefore, remove love from him, lest it prove a hindrance to him in the way on which he goes. Let the memory of the Cross be blotted from his mind, so that he may do successfully that which he desires."

And then "you have conquered me," said Hyacinth.

\* \* \*

"The spirit of hatred is so appalling even to think of," said a friend the other day,—"do you know when I was in church the last time it was used, I could not join in the 109th Psalm. I could not take those awful words upon my lips and feel that by any possibility, perhaps unconsciously, in thought or wish, I might be applying them to our adversaries,—that I might be in any degree using them as vehicles for the utterance of thoughts which must be fought down and trampled upon if ever they rise, even unbidden, to one's mind."

The *Spectator* quotes a correspondent as follows: "That appalling *Hassgesang*,—it fills one with dread lest such sentiments should produce a similar feeling in us; and if they did, how could we ever hope or expect to win in the great struggle? All beauty, greatness and dignity die before it as though a scorching wind had passed over everything."

And so while we put our whole heart and mind and will and substance,—all we have and are,—into the prosecution of this Holy War, while we strive in prayer for God's blessing upon our arms, we must strive in prayer too that He will deliver us from envy, hatred, malice and all uncharitableness, and will give us such a measure of His love that it may cast out the spirit of hate. HONOUR BRIGHT.

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# Church Life.

TORONTO, ONTARIO

THURSDAY, JANUARY 21, 1915

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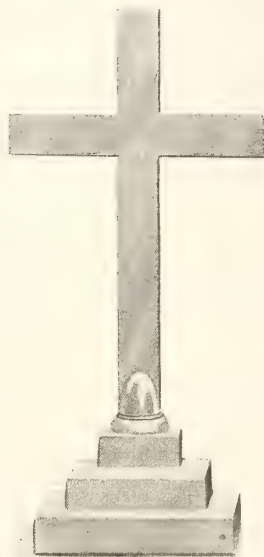
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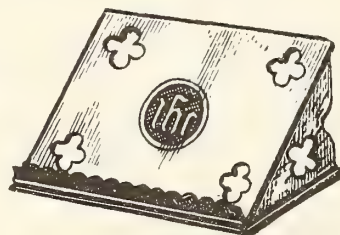
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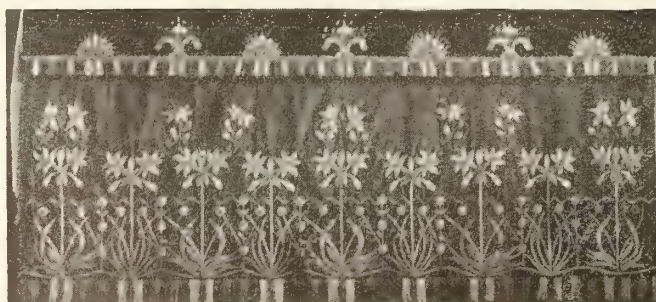
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# Church Life.

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## The Week

**A**N eminent Russian sociologist was recently quoted as prophesying an outbreak of crimes of violence upon the close of the war.

The prohibition of the manufacture and sale of intoxicants in Russia will do much to minimize this danger. But it will require the strongest effort on the part of Church and State as well as of municipal and private organization to deal adequately with the situation. Employment must be found for vast numbers of disbanded soldiers and every encouragement given to them to settle down to peaceful pursuits. Canada it is to be hoped will not be behind in making the necessary provision. It is not too early for this matter to be the subject of consideration.

**T**HE Bishop of Lichfield objects to the use of the term "waste" in speaking of the losses occasioned by the war. There can be no waste where there is sacrifice. We only lose "what on ourselves we spend." What we give to God and our country can never be given in vain. A mother stores away in a drawer in her own room the Christmas and birthday gifts of her little children. Some day other eyes will look at them and see the clumsy stitches, the soiled work and blotted painting. The mother's heart

knew just what these gifts cost and what they represent, and when we look at them we see that they have been kept just as carefully as if they had been priceless possessions. Our gifts to God,—our crude, clumsy, blundering work, soiled, stained and unworthy, is taken by Him not only to be kept and treasured as evidence of our love, but to be beautified and made useful by His power as well as by His love, so that we can say to Him as the "Imitation" teaches us, "I offer to Thee also all the good I have, very small and imperfect though it be, that Thou mayst make it better and sanctify it and ever perfect it more and more."

The Father of all is able to keep that which we have committed unto him. This is a time which calls particularly on every one of us for sacrifice. Let us bring what we have. It was only stale, sour wine which the soldier beside the Cross pressed to the dying Saviour's lips. The gift may have been one of careless kindness or of rough good nature, but it was done in answer to his cry of "I thirst." Even if what we have to offer is but the sour dregs of a misspent and spoilt life it may still be offered to slake the unquenchable thirst of Eternal Love.

**T**HAT the Anglican Church has a long lead on all others in church populace in Toronto is shown by the figures given in the annual

### Religious Census of Toronto

report of the Assessment Commissioner tabled in the City Council recently. The religious census gives the Anglican population at 137,784. The next in point of numbers is the Presbyterian Church with 96,119. Then comes the Methodist Church with 82,829, the Roman Catholics with 50,020, the Hebrews with 30,310, and the Baptists with 22,016. The Congregationalists have a little over five thousand, but all the others are under that mark. The total religious population is placed at 470,144.

**T**HE books of the M.S.C.C. for 1914 closed on Saturday the 16th of January. The General Secretary reports the following results:

### M.S.C.C. Receipts

The income on General Apportionment was \$151,556.84, on Jewish Apportionment \$10,469.23, and for objects which do not count

on apportionment, including receipts on "Mission World," etc., \$37,393.56, a total of \$199,419.63. An increase over the previous year in receipts on total apportionment, regular and Jewish, of \$15,020.00. This, while falling short of the full amount asked, represents an encouraging advance, made during a year of unprecedented crisis and stress. For this advance thanksgivings are returned to Almighty God, and grateful acknowledgements are made to those who have loyally supported the mission work of the Church. The above total does not, of course, include the Reserve, or Working Fund, of \$40,699.37, which is carried forward intact.

**A**S certain incorrect statements have appeared in the press, it is officially announced that the Bishop of Algoma having placed his

### Meeting of the House of Bishops

resignation of that See on his election to the See of Ottawa in the hands of the Bishop of Ontario, who is the next senior Bishop of the Province, to be placed before the Bishops of the Province, according to the Canon of Provincial Synod, the Bishop of Ontario has called a meeting of the Bishops of the Province at Kingston on January 21st to deal with the matter.

**T**HE General Secretary of the M.S.C.C. held under the late Bishop Blyth, an Honorary Canonry in St. George's Collegiate Church, Jerusalem. Upon

### Canonry St. George's, Jerusalem

the consecration of the Reverend Canon MacInnes to the Bishopric, Canon Gould wrote and placed the matter unreservedly in his hands. Bishop MacInnes after consultation with the Archbishop of Canterbury, concerning the principle involved, wrote to Canon Gould and said, "It is a great pleasure to me to ask you to continue holding your present Honorary Canonry of St. George's." Canon Gould has accepted this kind offer and will continue to hold the unique honour of a Canonry in St. George's Collegiate Church, Jerusalem.

**I**T is a source of comfort to realize that the death of the most insignificant soldier or sailor is not

only not wasted but is remembered.

From the lives and deaths of those who have gone before them each succeeding generation has received inspiration and encouragement, and those who have died in "Freedom's holy cause" have left their memorials behind them and sometime, somewhere, somehow

"If not on this homely earth  
Then yonder worlds away,  
Where the strange and new have birth,"

they shall see of the travail of their souls and be satisfied.

"On the mountains of memory, by the world's well-springs,

In all men's eyes,  
Where the light of the lives of them is on all past things,  
Death only dies.

"Not the light that was quenched for us, nor the deeds that were,  
Nor the ancient days,  
Nor the sorrows not sorrowful, nor the face most fair  
Of perfect praise."

**A**MONG the Black Letter saints' days of January in the calendar of the Church of England is St. Agnes' Day, which falls on the 22nd of January.

**St. Agnes** St. Augustine reminds us that in its Greek form the name of Agnes means "chaste" and in its Latin form "a lamb."

St. Agnes, according to tradition, while still a school girl was sought in marriage by a young Roman noble. She had, however, determined to devote her life to the service of God as a virgin. Pressure was brought to bear upon her to alter her decision and the Roman Prefect at last ordered her to join the company of Priestesses of Vesta. When she was brought to the altar of Vesta and an attempt was made to force her to offer incense, she made the sign of the Cross. She was cruelly tortured and afterwards beheaded. The Church of St. Agnes in Rome is supposed to have been built over her tomb, and it became the custom for the Popes of Rome to proceed to the Church on the Feast of St. Agnes and there bless the lambs from whose fleece are made the palls which are sent to the Archbishops on their consecration.



## Our Old Country Letter

December 30, 1914.

STILL all our thinking is done, so to say, in terms of the Great War, and I cannot get away from it in writing to you, but I shall try to do so as far as possible, just as I think it a mistake for our clergy to take it so constantly as most of them do, for a staple topic in the pulpit, now that all that can be said in a moral sense has been said over and over again. We read of nothing else — comparatively — all the week, and we want a refreshing change on Sunday, rather than to know the opinions of our pastor, however respected, on matters not quite in his line. But Church news is really so much affected in every way by the facts of war, that my poor little summary must needs be affected too.

\* \* \*

There is a striking letter from one of the Non-conformist opposers of the Welsh Church Act in a Church paper this week, which says, "Before the closing of the year which has seen the passing of the Welsh Church Act to the Statute Book, may I offer a word of cheer to Church defenders who during this great international struggle have necessarily ceased their political and public activities on behalf of the Church they love so well? I do so as a Non-conformist, and hope that the work which some of us have been enabled to do in the past in obtaining over 100,000 signatures of adult Non-conformists in Wales and Monmouth (the adjacent county, presumably most concerned) who object to the despoiling of the old Mother Church, will be an assurance to our Church friends that we too look forward to being allowed when the war is over to rejoin as allies in the work which has temporarily been laid aside. Our strong opinion is that a majority of the electors of Wales are opposed to Disendowment.

"I agree with those who see in the action of the Germans in knocking down the walls of Christian Churches in Belgium and France a counterpart to the depriving of parish churches in Wales of the means whereby religious services are carried on. Our soldiers and sailors are valiantly aiding to defeat the German forces who have gone on this wicked adventure with its resultant bloodshed and woe, because Christianity has in Germany been dethroned. Many of our comrades have laid down their lives 'that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.' We who are left behind must energetically bear our part, and that is to

see that the Welsh Church Act is repealed." One can only trust it may be so.

\* \* \*

Some home truths for the Home Church have just been well stated in a War-time Ordination Sermon in Durham Cathedral. That quiet old northern town lies, as the preacher said, almost within sound of the German guns which had just been murdering our women and babies at Scarborough, and some allusion was inevitable.

"Nothing can be more certain," he said, "than that this war is no isolated portent which has broken in suddenly upon a state of things with which it has no vital connections. It is the fruit of the conditions that have prevailed in the life which we have been living during these past years that have led up to it. The earthliness of aim and method which is most hideously revealed in the ruthless devastation of France and Belgium and which lies behind the impact of the horrors of war upon our own coasts during this last week, has long been eating like a cancer into the vitals of the modern world. We must needs confess that the war spirit of Prussia is only an extreme form of things with which we in England have been growing painfully familiar in our social and religious, as well as in our political and industrial life. Not by My Spirit but by might and by power, has been a great motive power in our labour conflicts, in our bitter civic struggles, and even in our ecclesiastical controversies since this century began, — a dominating principle in much of our effort after social reform. Not by My Spirit, but by might and by power, has been in no small measure the unconscious inspiration of much self-confident reconstruction of religious belief and current criticism both of the Scriptures and of the creeds of Christianity.

"It is this which has made our education, with all its effectiveness, cold and earthly and has tended to make us clever rather than to make us good. It is this, in a word, which has steadily tended to make us a people mechanical and material in our outlook, and progressively unable to live for things unworldly and unseen."

These are sad words, yet faithful, and as I have more than once told you in these letters, there is the best and highest hope for our future in Church and Nation in the fact that such thoughts are now becoming widely and deeply felt. Next Sunday is the appointed day of humble Intercession. It will be observed, I am sure, with a depth and earnestness which would not have been pos-

sible, or even comprehended, some months ago. "The Mills of God" are verily grinding now in the dear Old Land and Church.

\* \* \*

I told you in my last letter about that wonderful all-day-and-night watch in St. Paul's. Here is a vivid "impression" of it by one privileged to help. "In all its long history, St. Paul's Cathedral has surely never witnessed a stranger scene or one more profoundly significant than that which took place during the early hours of Thursday morning. Here, at the centre of the Empire, amid the clash of a profound cataclysm, the sons of the Church gathered in a great act of faith and worship. Throughout the long dark hours of the night, troop after troop of men, young and old, passed into the silence of the Cathedral. It was fitting that at such a service there should be nothing of sensationalism, nothing of meretriciousness, the silence of the worshippers was far more eloquent than even the splendour of ritual or the beauty of music.

"And as the hours rolled by and the silent supplications ascended, there seemed to steal across one's mind the greatness of the Communion of Saints—that truth which is so little understood, which the veil of materialism has so effectually concealed, and one realized with extraordinary clearness how slender is the barrier which divides the living from the dead. Here in the dim Cathedral was an army of the living holding communion with the God of the spirits of all flesh; yonder, in nameless graves strewn over long battlefields, were those whom we call dead, whose spirits live with God. And as one passed out into the darkness again, life and death seemed strangely near to each other."

\* \* \*

One of the most touching stories I have ever read, and which points that same nearness, comes from a Flanders battlefield, but perhaps you have seen it? It was written by a French Cavalry Officer to his fiancée, as he lay dying, and after describing how he was wounded in the chest during a cavalry charge and for a time lost consciousness, goes on, "There are two men lying near me, and I do not think there is much hope for them either. One is an officer in a Scottish regiment and the other a private in the Uhlans. They were struck down after me, and when I came to myself I found them bending over me, rendering first aid. The Britisher was pouring water down my throat from his flask, while the German was endeavouring to staunch my wound with an antiseptic preparation served out to their troops by the medical corps. The Highlander had one of his legs shattered, and the German

had several pieces of shrapnel buried in his side. In spite of their own sufferings, they were trying to help me, and when I was fully conscious again the German gave us a morphia injection and took one himself. His medical corps had also provided him with the injection and the needle, together with printed instructions for their use. After the injection, feeling wonderfully at ease, we spoke of the lives we had lived before the war. We all spoke English and we talked of the women we had left at home. Both the German and the Britisher had only been married a year.

"I wondered, and I suppose the others did, why we had fought each other at all. I looked at the Highlander, who was falling to sleep exhausted, and in spite of his drawn face and mud-stained uniform, he looked the embodiment of freedom. Then I thought of the tri-colour of France and all that France had done for liberty. Then I watched the German, who had ceased to speak. He had taken a Prayer-book from his knapsack, and was trying to read a service for soldiers wounded in battle. And, while I watched him, I realized what we were fighting for. He was dying in vain, while the Britisher and myself, by our deaths, would probably contribute something towards the cause of civilization and peace." This letter was found at the dead officer's side by a Red Cross file.

Such a story makes one give humble thanks that with all our evil and mistakes we do here pray for our "enemies" with our own best beloved, at least when they are wounded. Here is one form, "Most merciful and loving Father, who hatest not anything Thou hast made, we beseech Thee to pour out upon our enemies with bountiful hand whatever Thou knowest may do them good, and give them a mind to know Thy truth, and to be in charity with all Thy children. That so when this hour of conflict is past, we and they may be reunited in the bonds of Christian love, and work together for the advancement of Thy Kingdom." And again, "Forgive our enemies; help us to forgive them, to remove their misunderstanding and to allay their bitterness. Show Thy pity upon those of them who suffer,—in battle or through bereavement, poverty or other miseries of war, reward with Thy mercy such of them as show mercy to their enemies."

We are enjoined to use many such prayers, but I quote these because they are perhaps enough to refute the charge of vindictiveness.

\* \* \*

There! It is a War Letter after all. How can one help the dreadful obsession?



## PERSEVERE

FEW difficulties are greater in human life than those that surround perseverance. Temperament, natural love of ease, the charms of the downward path, and a tendency to disillusionment and despondency all obstruct and often defeat perseverance. On the other hand Nature is full of examples of it. The building of the coral reef where tens of thousands of insects offer their lives and their labours for years is a powerful witness; or the continued industry of animals like the beaver; or the patient life long toil of those men who have achieved useful results for the benefit of the world at large. After all the life of grace is in many ways a replica of the ordinary life of the world, and it calls as loudly for perseverance as any other department of life. Blessed is he that shall endure to the end, is a fact as well as a promise. In prayer and intercession one of the chief causes both of failure and of disappointment is the lack of perseverance. Far too often one hears the whimpered complaint, "I prayed and got no answer, and so I gave it up." Prayer is always answered, but it is not of necessity that the answer should be forwarded to the sender. The failure to continue is a proof that the interceder has not a full belief in the reality of prayer, but rather only accepts it on the evidence of the instalment plan. Our Blessed Lord's continuance in prayer is one of the comforts of the praying Christian to-day. He assures us that He had prayed for St. Peter that his faith should not fail, and yet temporarily it seemed an unanswered prayer. Peter might have said—probably if he were a modern Christian he would say—that prayer had brought no answer. Yet we, who look back over the centuries, see the reply working its fulfilment in God's own way. St. Paul asked that his burden might be removed, and he was told that he should have grace sufficient not to do without the burden, but to carry it. A hopeful faith is a necessity of cheerful prayer, and the foundation of perseverance in intercession. Can we doubt that God wants to give what we ask or need, or do we doubt His power to fulfil our prayers? There must be a great many downhearted Christians to-day who are getting fretful, dubious, and despondent over their prayers. They want so much, and they want it so badly in their own way, and it does not seem to be coming in the manner or the time they desire. What can one say to them? Chiefly that they must go on praying just the same, believing against appearances, hoping in the midst of tears and desolation. God is listening, and that should be enough to content us. Many earthly fathers listen to the complaints, the wants, and the wishes of their families, and say nothing. But their silence is no evidence of their intention to do nothing, but rather the sign of a comprehension that has already decided upon the material reply, or the generous gift, and trusts to love to understand. Almost the only thing in life that shows perseverance under all difficulties is love. It calls for no response, it endures shame, humiliation, neglect, and yet it flourishes. It produces some of its better qualities, its more sanctifying influences under the most appalling conditions. Thus does the love of God endure for us, and through us, and when such a love exists can we fail to believe that it will not hear and answer when we call. The present condition of things is one that will test our endurance in faith, and hope, and prayer, and one of the results may be that we shall all learn something more of the worth and power of perseverance. Self-indulgence and instability go together, our civilization produces neurotic conditions, but plain living and persevering prayer produce a hardy and manly character that is the most valuable asset of national life.

## The Church in the West

SOME incidents of work in the West that have lately come to my notice may help readers to appreciate better the difficulties encountered by clergy and lay-readers in the Province of Rupert's Land. A word of caution, however, must be given. It is not to be supposed that such difficulties are confined to this part of the country. Again, while it may be said that the incidents I relate are exceptional, it must be remembered that more ordinary experiences may be equally or more trying. Spiritual difficulties above all,—such as indifference, prejudice and obstinate sinfulness,—demand a truer heroism than that demanded by any physical hardships.

But to my story.

At a meeting held in Winnipeg a short time ago, we were told that we owed the presence of the Archbishop to the fact that the Primate of Canada had traveled ten miles on a jigger to catch a train that would bring him to Winnipeg in time for the meeting.

For my next Episcopal experience I am indebted to the last Occasional Paper of the Archbishops' Western Canada Fund. Mr. Digby, a lay-reader, who has since joined the Nineteenth Dragoons, set out to drive thirty-eight miles on a buckboard to meet the Bishop. Owing to the bad condition of the roads—if such they could be called—he had only gone four miles when the king-pin gave out with the result that horses and front wheels went on, while the driver and back wheels came to a stand. In consequence the journey's end was reached only at a quarter to ten at night.

Next morning it was discovered that further repairs had to be made and it was impossible to set out on the return journey until a quarter past eight. Only two miles were traveled when the buckboard again came in two and the Bishop with Mr. Digby descended gracefully—according to the latter's account—into the mud. After returning for repairs and a second breakdown, followed by a ride or walk of two miles to borrow a very light and flimsy buggy, the journey was resumed.

For the rest I borrow Mr. Digby's account of the incident. "By dint of extremely careful driving on my part, and by getting out and walking at frequent intervals, we arrived at the river in safety, but the worst part of the trail was yet to come. However, the buggy held out in a miraculous way, though we walked on foot nearly all the way from the river—I guiding the team clear of stumps and the Bishop plodding along in the rear. He took it all as a great joke.

I was supposed to take him on to Mrs. —'s for the night, which was another fourteen miles, but it was then late and he was awfully tired, so we stayed the night there. They fixed up a bed for the Bishop, and Ball and I slept on the floor. It rained all night, and next morning I was to have driven the Bishop on to Peavine, and Ball was to ride. I knew the trail was awful there and thought it was about even chances of getting through without busting, and the Bishop finally said he thought he had better make certain of Greencourt. It was awfully disappointing, but could not be helped; so Ball drove him to Greencourt, and I rode to Peavine to tell the people that we could not get through."—G. H. B.

## Question Box

*Ques.*—What has been published on the History of the Church in Canada? I am particularly interested in securing something on the founding of the Church in Canada.

—HURON.

*Ans.*—"From Sea to Sea the Dominion," by Canon Tucker, 35c.—M.S.C.C., and "The Missionary Digest of the S.P.G."

*Ques.*—What are the differences between the Anglican and the Roman Church?—PROTESTANT.

*Ans.*—The principal points of difference are the Roman teaching of Papal Infallibility, of the Temporal Power of the Church, of the creed of Pope Pius IVth, of the Dogma of the Immaculate Conception, of Indulgences, and Mariolatry.

*Ques.*—Did the Anglican Church ever practice auricular confession?—PROTESTANT.

*Ans.*—Yes,—pretty nearly all the time.

*Ques.*—Does the Protestant Church in Russia practice confession?—PROTESTANT.

*Ans.*—The National Church of Russia does practice confession. There is no recognized Protestant Church in Russia.

*Ques.*—Is there any difference in the teaching of the High Church and Low Church as regards the Sacrament of the Lord's Supper?—PROTESTANT.

*Ans.*—The distinctively Low Church teaching is that the service is merely a memorial of the death of Christ, while that of the High Church is that there is a Real Presence of Our Lord, which is communicated to those who receive the Sacrament.

(Continued on page 34)



## The Church in Canada

ALGOMA—RT. REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. ROBINS, D.D.	Athabasca, Alberta.
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NOVA SCOTIA—RT. REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston.	Kingston, Ont.
OTTAWA—	
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—	
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

### CALGARY

#### MACLEOD

A most successful meeting of the deanery was held in Macleod on January 12th. Proceedings opened with a celebration of the Holy Communion at 8 a.m. in Christ Church, at which the Rev. F. S. Gammon, of Monarch, was the celebrant. Matins and Litany were said at 10 a.m. by the Rev. E. W. Wilkinson, of Lundbreck. At 11 a.m. the Rev. J. R. Gretton, of Pincher Creek, opened a discussion on missionary work with a very able address on the primary importance of prayer, which was followed by practical illustrations of its efficacy given by the Rev. W. R. Haynes from his own long experience as missionary among the Peigan Indians. He humbly attributed the keen devotional spirit of his people to God's response to intercession. He has over eighty Indian communicants and family prayer is a common institution on the Reserve. Another missionary—the Rev. S. Middleton of the Blood Reserve—gave a bright outlook for the future, but deplored the inactivity of the Church in the past. Even now lack of funds prohibited his release from his duties as Principal of the Mission Schools, and thus prevented him from devoting his whole time and energy to spiritual work among the adults on the Reserve, which is the largest in the Dominion.

The business session started at 3 p.m. The Rev. J. R. Gretton was unanimously re-elected chapter clerk. The Rev. Watkins-Jones, Rural Dean, reported the needs of the diocese for the current year and stated the amounts apportioned to the deanery for the H. M. & G. P. Fund and the M. S. C. C. Although every parish was suffering badly from financial stringency arising both from failure of crops and depression in the coal trade, the delegates readily pledged themselves to exert every influence to meet their obligations to the diocese. General parochial matters were discussed and the reports submitted were most refreshing. The next meeting will be held in Pincher Creek on April 6th.

The day's proceedings closed with choral evensong at 7.30 p.m. Prayers

were conducted by the Rev. Watkins-Jones, the lesson read by the Rev. S. Middleton, and an eloquent and thoughtful address given by the Rev. R. J. Shires, of Coleman. This service was attended by a goodly number of parishioners.

### FREDERICTON

#### ST. JOHN

There was a meeting of the city clergy Tuesday morning, January 5th, at the Church of England Institute. A number of matters came up for consideration. The acting treasurer for the mission held in the city during Advent made a final report, which showed a balance in hand of \$27.56. This amount was donated to the board of missions, in view of the fact that the board had granted an honorarium to the clergyman acting chaplain at the General Public Hospital. It was thought wise to discontinue for the present at least the special services of intercession held in Trinity school room at 12.05 p.m. and to establish more parochial services of the same nature. Preliminary arrangements were made for the entertainment of the diocesan synod to be held in this city during the first week in February. First steps were taken in preparation for the usual Confirmation services held by the Bishop of Fredericton in the several churches of the city some time in Lent.

### KEEWATIN

The Rev. A. A. Adams, of Sioux Lookout, has been the recipient of a handsome "preacher's scarf" from the Deanery of Thunder Bay as a "slight token of their appreciation of his work at St. Thomas' Church, Fort William, and also as secretary of the deanery for three years." While the presentation was made before Mr. Adams left Fort William by Canon Hedley, in the name of the deanery the scarf has just come from England, and forwarded direct.

### HURON

#### LONDON

The new Mission was dedicated on January 14th by the Bishop. The little frame structure, with a seating capacity of 125, was crowded to the doors. The service was opened by the Very Rev. Dean Davis, under the wing of whose parish the new church has been built.

Assisting in the music were the members of St. James' choir and the organist, Charles Percy, who assured the excellence of this part of the evening's programme.

Beautiful and impressive was the ceremony performed by the Bishop of dedicating "the Church of the Epiphany, in the township of Westminster and the county of Middlesex."

Following the prayers and scripture reading, Dean Davis related the steps which preceded the formal opening of the church. Visiting in the Manor Park suburb, he had found several Church of England families not attending church because of remoteness from one of their own communion. These expressed a desire for a church and especially a Sunday School for their children. The Rector of St. James' laid the matter before the Bishop, who looked at the land and the lot suggested, gave every encouragement, and from the Church Extension Fund offered \$500. The subject of the mission was also brought up at a deanery meeting, and Dean Davis was appointed a committee of one to go on with arrangements. R. H. Smith, contractor, was consulted, and he and the Dean were their own architects. The contractor proved better than his promises, using extra heavy joists and replacing the pine flooring and finishings specified with handsome Georgia pine interior finishings.

#### ST. THOMAS

St. John's Church was crowded to its limit on Sunday, January 10th, when a special farewell service was conducted by the Rector, Rev. W. F. Brownlee, on behalf of the members of the congregation who have volunteered for active service with the Canadian Expeditionary Forces, and are now serving either with the First Contingent at Salisbury Plain, England, or in training at Queen's Park, London, with the 18th Battalion, and for three British army reservists who have rejoined the colors with their old regiments.

In honour of these men a roll of honour, decorated with the flags of the allies has been placed in the church and will be replaced at a future date in a more permanent form than at present.

### MOOSONEE

#### HUNTA

The first Christmas tree for the settlers in the lonely parts of New Ontario took place in the new Mission Church on Tuesday, January 5th. It was an event long to be remembered by the participants. Big sleighs went about gathering the different families to the place where coffee and refreshments were served, after which a programme was rendered. During the course of the evening Santa Claus arrived to distribute the gifts from a well laden tree.

Services have been conducted fortnightly in one of the settlers' cabins for some months by the Rev. J. R. Bythell, incumbent of Holy Trinity Pro-Cathedral, Cochrane, and were held for the first time in the newly erected church building on Sunday, December 27th, which was formally opened for divine service by Bishop Anderson on Sunday, January 10th. The building was erected by the voluntary labour of the settlers and material purchased by a grant from the diocese and one from the S. P. C. K. of England. It is built of lumber and is 20x30 feet, besides chancel, and has seating capacity for 100.

### NEW WESTMINSTER

The Christmas tree at the Japanese West End Mission in Vancouver was very successful.

Mrs. Patrick and the Japanest Committee are deeply grateful to the branches, Seniors and Juniors, who made this Christmas evening possible. While it is becoming each year perhaps a little more of a burden to the branches to provide gifts for the in-



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creasing numbers of children and young men, yet our hearts should be light and filled with joy and gratitude to God who has so prospered this mission work.

The yearly Christmas tree is worth while, not only as a pleasure to these foreigners in our midst, but also for the missionary spirit of giving it creates in the Junior Branches of our Women's Auxiliary. There are two Japanese girls belonging to the mission whom the committee would like to have trained as Bible-women if the means could be obtained, but just now that seems impossible.

The mission house will soon have to be enlarged. The number of children in the school and the young men in the Bible Class is increasing every day and they are even now needing a larger room. The young women and men attending the Bible classes have nearly all of them once been children in Mrs. Patrick's school.

Of Mrs. Patrick, the superintendent and teacher, it is impossible to speak too highly. Her life is devoted to the work which is so dear to her. The parents as the children look upon her as their best friend and their faithful guide in all difficulties and troubles.

#### W. A.

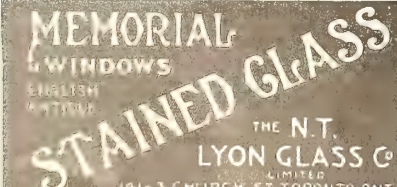
The January Diocesan Board meeting was held at Christ Church school-room and was well attended. Rev. C. C. Owen, Rector of Christ Church, gave the noontide address—a most earnest and urgent call to prayer, the one thing most needful at all times and in all works, but especially so during this war time, when every Christian should pray unceasingly for peace.

Mrs. Kennedy was introduced to the meeting and later on spoke of the work carried on in Japan and of what Mr. Kennedy had undertaken amongst the Japanese in Vancouver. A reading room has already been established in connection with the east end mission. All who are interested in this work are glad to have Mr. and Mrs. Kennedy in charge of it and hope that their influence may give a great impetus to the mission.

The convener of Japanese Committee told the meeting of the delightful success of the entertainment and Christmas tree at the West End Mission, that the gifts from the branches for it had been more numerous than last year and there had been abundance for everyone.

The convener of Chinese Committee also had an interesting account of Christmas entertainment, but we heard, too, of how the work was hampered and handicapped by the small room and little space there was in which to hold meetings and teach a class of fifty and sixty men.

The Extra-cent-a-day money, which amounted to \$25.50, was voted to St.



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Stephen's, West Vancouver, a struggling mission, trying hard to help itself.

Reports of the Triennial were distributed and branches asked to circulate them.

The Diocesan Organizing Secretary said she had been able to report one new branch each month of the past year and hoped to continue the record beginning this month with a Girl's Branch at St. John's, Central Park.

The Literature Secretary reported the sale of four copies of "India Awakening."

The Leaflet Secretary-treasurer had a balance of \$56.12 and one new subscriber.

## NIAGARA

The Church at Beamsville has a record of which any church might be proud. It has already sent twenty-four of its boys to serve the Empire in the war, and six more are offering themselves for the third Canadian contingent. Rev. W. G. O. Thompson, of Thorold, the rector, is naturally very proud of his boys.

## CAYUGA

The congregation of St. John's Church in this village has contributed thirty-two hundredweight of flour for Belgian relief.

## NOVA SCOTIA

The Bishop arrived home on the evening of Tuesday, January 12th, after visitations to Petite Riviere and Port Medway, having on the Sunday preceding administered the rite of Confirmation in each of the three churches in the former parish, of which Rev. G. R. Harrison is the rector, and on Monday administered the rite in the two churches in the parish of Port Medway, of which Rev. F. G. Andrewes, who is doing fine work, is the priest in charge. In all seventy persons were confirmed, thirty-five in each parish. His Lordship, whose vast diocese imposes physical strain of an altogether exceptional kind, has at this time serious illness in his family, but with the entire devotion which has marked his fruitful episcopate, he goes on his faithful way, truly an exemplar to his loyal people of absolute consecration. Zealously is he planting and watering, and God is giving the increase—but Churchmen generally realize that the diocese is, in view of the difficulties in its remoter parts as regards transportation facilities, far too large for one man. The Bishop has a spirit which no difficulties seem able to daunt—only such a spirit could enable him to do such truly heroic work. He will go to Moncton on January 20th for the meeting of the Board of Governors of Kings' College, who will have before them the very important matter of the filling of the presidency. From Moncton he will go to Quebec to be present at the consecration of Bishop-elect Williams.

Archdeacon Armitage arrived home on Saturday, January 16th, from Montreal, whither he went on business connected with the Nova Scotia Historical Society, of which he is president. He has done much to create interest and arouse pride in provincial history.

On Sunday, January 10th, the Twenty-fifth Battalion of the Second Overseas Contingent, which is very shortly to leave for the front, attended service in All Saints' Cathedral, the service being one of outstanding impressiveness, and the sermon by Dean Llwyd one of memorable power on the words from the Prophecy of Isaiah:

"And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

The Bishop has drawn up a scheme of deputation work in the interests of the Diocesan Mission Board which will, during the course of the year bring its claims to the interest and liberality of every parish in the diocese, and notification as to the dates on which the deputations will visit the various churches will be sent out this week from the Synod office. There are in all sixteen deputations, deputations 12, 13, 14, 15 and 16 to be arranged. Deputations 13 and 14 will visit the Prince Edward Island parishes, which will be visited during the spring and summer.

The other deputations are as follows: Deputation 1—Rev. W. P. Robertson and Mr. R. V. Harris.

Deputation 2—Rev. T. C. Mellor and Rev. F. Sanderson.

Deputation 3—Rev. H. E. Dibblee and Rev. J. W. Godfrey.

Deputation 4—Rev. S. J. Woodroffe and Rev. C. R. Cumming.

Deputation 5—Rev. H. W. Cunningham and Rev. J. Hackinley.

Deputation 6—Rev. Morris Taylor.

Deputation 7—Rev. W. S. H. Morris and Rev. H. L. Haslam.

Deputation 8—Rev. W. R. Martell and Rev. W. W. Clarkson.

Deputation 9—Dean Llwyd and Rev. R. B. Paterson.

Deputation 10—Rev. G. R. Harrison.

Deputation 11—Rev. G. W. Bullock and Rev. F. Robertson.

## ONTARIO

### BELLEVILLE

The A.Y.P.A. of Christ Church is having a flourishing season with 64 members enrolled. On Wednesday, 13th, a debate was held and on New Year's eve the annual sleigh drive, followed by midnight service, which was largely attended.

### BROCKVILLE

Another beautiful window has recently been placed in St. Peter's. It represents our Lord in the act of saying "Come unto me," with hands outstretched, and is largely taken from the famous design by Hoffman. The colours are soft and harmonious, the robe of the Saviour being white with a touch of gold. The window was given in memory of three sisters—Ann Williams, Ellen Williams and Catherine Williams Whitmore, who all passed away recently within a couple of years of one another, all of them having been lifelong members of the church and parish. The window, which has a south aspect and has been greatly admired, was made by John Hardman & Sons, of London and Birmingham, England.

A beautiful new super-frontal for festal use has been purchased by the Chancel Guild of St. Peter's and was used for the first time on Christmas Day. It is of rich silk, hand embroidered and came from the workrooms of the Sisters of St. John, Toronto.

In spite of the financial depression and the war the offerings from St. Peter's for missions increased by \$100 over the best previous record. Thanks to the every member canvass and the use of Duplex envelope.

Whenever it has been possible the Rector has had a mid-week celebration of the Holy Communion with special intercessions since the outbreak of the war, and also special evening services of intercession which have usually been well attended.

A list of the men who have gone from the parish to the front and also of others connected with the parish for whom prayers are asked, has been posted in the church vestibule.

### NEWBORO

The sale of work held under the auspices of the W. A. of St. Mary's

Church the week before Christmas was considered a success, one hundred and eighty dollars being realized. The ladies decided to donate ten dollars to the Belgian Relief Fund, although all had previously given to this worthy object through other channels.

At the annual meeting of the W. A. held last week the following officers were appointed: President, Mrs. Dickinson; vice-president, Mrs. J. H. Butler; secretary, Mrs. R. Grothier; treasurer, Mrs. B. Cavanagh.

A new pulpit has been recently placed in Emmanuel Church, Portland, and a new organ in St. Paul's, Elgin.

The three hundred dollar apportionment for mission givings for the year 1914 has been paid in full.

## OTTAWA

### OTTAWA

The Ottawa Branch of the Anglican Young People's Association held its monthly meeting on Monday evening, January 11th, in St. George's Parish Hall. Representatives were present from the various branches and the president, Mr. F. H. Plant, occupied the chair.

It was decided to give a concert on the evening of February 15th in St. George's Parish Hall.

On the Feast of Epiphany Archbishop Hamilton dedicated in St. Alban's a beautiful alabaster mural tablet with green marble frame to the memory of the late Major Wickstead, G.G.F.G. The tablet bears the following inscription: "To the glory of God and in thankful remembrance of Horatio Asprey Wickstead, first Churchwarden of St. Alban's Church, and a devoted and loyal member of the congregation. Born 11th July, 1811; died 26th January, 1906."

Major Wickstead played an important part in founding the parish of St. Alban's and the present rector and congregation receive with gratitude this rich gift which has been presented to the Church by Miss L. C. Wickstead, of Ottawa. The tablet, which is of exquisite design and workmanship, was executed by James Powell & Sons, of the Whitefriars Glass Works, London, England, who placed the great east window in the Cathedral of St. John the Divine, New York, and did much of the mosaic work in St. Paul's Cathedral, London.

### W. A. BOARD MEETING

January, 1915.

The board meeting being held in the evening there was a specially good turn out of Girls' Branches and almost every branch in the diocese was represented.

The chief item of interest was the bequest of the late beloved Caroline Greene, which stated that she left "\$500

to the Auxiliary to be used as the diocesan executive saw fit for work in the Canadian Northwest." Each individual member will shortly receive an envelope marked "Caroline Greene Memorial Fund," and thus all will have the opportunity of aiding in the erection of the Pas church.

Of the Extra-cent-a-day Fund \$30 was voted for church buildings on Herschel Island, Yukon Diocese, and \$30 to the Sikhs and Hindoos in the Diocese of New Westminster.

The Dorcas Secretary reported that the bales sent out steadily increased in value. She also read most cheering accounts of the Peigan Reserve school and hospital as written by Miss Halson, the General Dorcas Secretary. Such appreciative letters and acknowledgments were received about the Christmas bales sent to this reserve and to Manitoulin Island that all felt it had been a privilege to contribute.

Two ladies have written excellent papers on the Diocese of Kangra and on Zenana work. Copies may be had by writing the Diocesan Secretary of Literature.

Miss Whiteaves reported having held a splendid Christmas festival for over 350 foreign children and their mothers. By the hearty response to her appeals she has been enabled to provide suitable nourishment for several babies and old people and make many homes more comfortable by gifts of clothing, food and furniture. Best of all, she wins the confidence of these aliens by her sympathy.

The President presided in her usual able manner and the Litany was taken by the Rev. John Dixon. The meeting closed with the National Anthem.

### PEMBROKE

The congregation of Holy Trinity Church gave a very successful social evening on January 7th, partly as a treat for the Sunday School children and partly to make the members of the congregation, many of whom have recently come to Pembroke, better acquainted. Mr. Ahorn, the rector, who came to the place about a year ago, was present and distributed the prizes to the children.

## QUEBEC

The enthronement of the Bishop-elect will take place in the evening of St. Paul's Day, the day of the consecration.

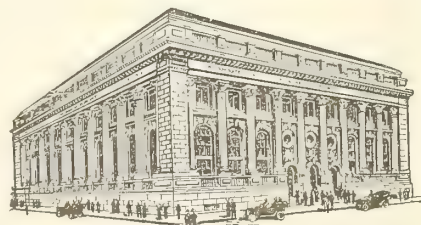
The Rev. M. B. Johnson has resigned the Mission of Fitch Bay and Georgeville and gone to Montreal to be curate of the Cathedral there.

The Rev. N. H. Snow, who during the summer months was assisting the Rev. E. Arthur Dunn, at Bergerville, has left this diocese and has accepted work in the Diocese of Ottawa.

## Joint Savings Accounts

INCORPORATED  
1855

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ASSETS - - - \$60,000,000  
DEPOSITS - - - 43,000,000

# THE BANK OF TORONTO



## RUPERT'S LAND

The strenuous efforts of canvassers and of all who made such vigorous appeals for mission funds have resulted in the securing of a satisfactory amount for the H. M. F. and M. S. C. C., the former being credited to December 31st last with \$20,698, the latter with \$7,696. These contributions mark the united effort of a diocese that has answered well to the numerous calls that the latter part of 1914 made upon it.

### SOMERSET

A meeting of the Rural Deanery of Dufferin took place here on the 12th and 13th January. Rural Dean Anderson and the Rev. R. Martin conducted the services and papers were read by various delegates.

### PIERSON

To fill the vacancy created by the late resignation of the Rev. S.R. Hammond, the Archbishop has appointed the Rev. W. J. Finch as incumbent. He took up his duties on the second Sunday after Epiphany, having said farewell to the congregation of his former charge, Moore Park, during the previous week.

### DELORLAINE

St. Andrew's will be the incumbency of the Rev. G. W. Holmes from January 31st next. This priest was in charge of St. Paul's, Clearwater, and its surrounding missions as lay reader, deacon and priest.

### WINNIPEG

At the vestry meeting of St. Anne's this week the organist, Mr. F. Watts, who was appointed a delegate to Synod, was presented with a handsomely bound hymn book as a small token of this congregation's gratitude for three years' voluntary service. The future of this mission looks fair. Canon Murray is its priest in charge and Mr. G. W. Dawson is the lay reader. Gradually the congregation has increased and at Christmas the choir was strong enough to sing a choral Eucharist. Every service is hearty, the people are willing workers and their churchmanship is definite,

thus, in a growing suburb, there is room for optimism

At the annual parishioners' meeting of St. Alban's the financial report showed that the assets exceeded the liabilities by \$13,000. Consequently the motion to call for building plans for an edifice that may suit the needs of this fast-increasing congregation was heartily adopted. For some time there has been overcrowding and not room enough for the Sunday School.

## SASKATCHEWAN

### SASKATOON

A business session of the board of governors of Emmanuel College was held in the principal's residence on Wednesday afternoon, January 6th. Most of the business transacted was of a strictly routine nature. Principal Lloyd reported that the work accomplished by the college since the last meeting of the governors had been, on the whole, very encouraging.

A message of congratulation on the occasion of his elevation to the bench was sent by the board to James MacKay, K.C., of Prince Albert. Judge MacKay has been a strong worker in matters connected with the college for many years.

## TORONTO

### MOTHERS' UNION

A service was held for the members of the M. U. on the afternoon of Monday, 11th January, in St. James' Cathedral, when about 158 were present to hear an address by the Ven. Archdeacon Cody; subject, "Make the most of your best." Nine new members joined.

### PETERBORO

Rev. F. J. Sawers, M.A., Rector of St. Luke's Church, has been presented with a handsome adjustable reading lamp by the Boy Scouts with whom he has been actively identified as Acting District Commissioner and Scoutmaster.

## Letters to the Editor

*We invite correspondence on all matters relating to the welfare of the Church.*

**WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.**

*Correspondence may be signed by a nom de plume but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.*

### CHURCH COURTESY

Merrickville, Ont.,  
Jan. 14th, 1915.

To the Editor:

Dear Sir,—Seeing the letter in your issue of 14th inst. about courtesy to

strangers, I am reminded of an experience in St. George's, Montreal, which, by contrast, makes St. James' appear cordial. Being in Montreal over Sunday, we decided to attend St. George's. Reaching the church at about fifteen minutes of the hour of service we entered and waited quietly at the door. The verger (I suppose), in a flowing black gown, was talking with a person seated in one of the pews. He took a leisurely look at us then continued his conversation. Supposing this was one of the churches which really did wel-

come strangers we made our way to a pew not nearly half way up, as standing was becoming tiresome. Before we were off our knees the official was at the seat inquiring, as nearly as we could gather, for we were rather taken aback at his manner, if we specially wished to sit in that seat. We signified our willingness to sit any place. He then led us across the church a few pews back, paused, looked at the seat, then went on finally seating us. The congregation were arriving by this time and soon we discovered our mistake. They lined up at the back as for rush seats at a theatre—only a mysterious few being able to break through and take a seat. When the time for service was upon us the verger started to seat the people, and as a result the first part of the service was spoiled. I might add there was plenty of room for more and the seat we innocently invaded remained empty. As I have stated simple facts you may print this if you wish.

"INDIGNANT."

## SOCIAL SERVICE COUNCIL OF CANADA

To the Editor:

Dear Sir,—The Church of England in Canada forms a unit in the Social Service Council of Canada. For 1913 to 1914 we were asked for \$250 towards the expenses of the Social Service Council. I received from Qu'Appelle \$5, from Toronto \$40, from Algoma \$1, from Ontario \$10, from Kootenay \$5.

The subjoined letter shews that when asked for \$250 for the year 1914-1915. I have accepted this as our share. When doing so one of the secretaries said "the Church of England owes us something for last year; the Church of England always pays its debts." My reply was a simple "Yes." Will the Church in Canada stand by my reply?

To meet last year's amount and the amount for 1914 to 1915 we must have the following amounts from each diocese:—Algoma, \$14; Caledonia, \$5; Calgary, \$20; Columbia, \$10; Fredericton, \$25; Huron, \$50; Keewatin, \$5; Kootenay, \$5; Montreal, \$51; New Westminster, \$15; Niagara, \$40; Nova Scotia, \$40; Ontario, \$15; Ottawa, \$31; Qu'Appelle, \$5; Quebec, \$25; Rupert's Land, \$31; Saskatchewan, \$10; Toronto, \$60.

It will be noted that this leaves our committee a very small margin for necessary expenses. Any private subscriptions will be credited to the diocese to which the donor belongs.

CHAS. L. INGLES,  
Hon. Secy. Committee on Social Reform, General Synod, Church of England in Canada.  
408 Brunswick Ave., Toronto.

(Copy)  
Toronto, Dec. 31st, 1914.  
Ven. Archdeacon Ingles,  
Toronto, Ont.

Dear Sir,—After giving careful consideration to the financial necessities of the Social Service Council for its work during the year upon which it has entered, I am directed to request the Church of England through you to contribute \$250.

It is our earnest hope that this amount may be accepted and that our treasurer may receive the amount at an early date.

Yours faithfully,  
(Signed) T. ALBERT MOORE.

## A NON-EXISTENT PROVINCE

To the Editor:

According to an item appearing in last week's CHURCH LIFE, the consecration of the new Bishop of Quebec is to be made the occasion for the election of a Metropolitan for the proposed new province of Canada.

The Synod of Quebec, under the presidency of the late Bishop, at its session in 1913, protested against the irregular proceedings whereby an attempt was made to create at one session

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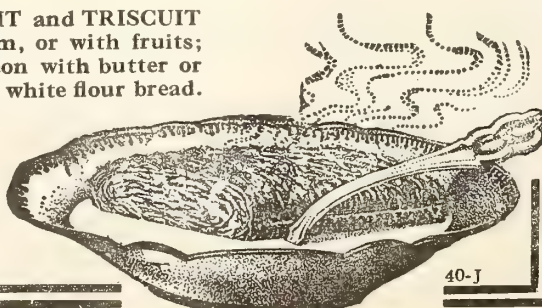
will be surprised at the mental "pep" and "snap" he is able to put into his work. He will feel a mental buoyancy and lightness that can never come from high-proteid foods. Shredded Wheat builds strong, brainy men who are fit to fight the battles of the Empire.

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of Provincial Synod what only could be constitutionally created by two sessions—a new ecclesiastical province. This unconstitutional act was committed at the last session of the Synod of Canada held at Montreal in 1912.

It is proposed to smooth matters over by getting an Act of Parliament passed to legalize the irregular proceedings of this Synod. This would mean, however, the recognition of the temporal power in spiritual causes, and it would not mean the settling of the question in any way whatsoever. The Synod of Canada must be summoned and must ratify the proceedings of the 1912 session held at Montreal and then the new province will exist. How then can there be proposals to elect a Metropolitan of a province which has no recognized existence. Until the Synod of Quebec completely reverses its mind, there is no such thing as this new Province of Canada and in the eyes of the Synod of Quebec the successor of the Archbishop of Ottawa is Quebec's rightful Metropolitan. Let it not be thought that the Synod of Quebec was merely raising technicalities when it passed, and passed unanimously, its resolution of protest in 1913. The Synod felt deeply that an important principle was at stake—the principle of loyal adherence to the terms of a solemn constitution—and at a time when solemn agreements both as regards the Church and the Prayer Book were being lightly laid aside, it unhesitatingly declared that the constitution of a Provincial must be loyally adhered to.

ONE INTERESTED.

#### ONE OF OUR CHAPLAINS AT SALISBURY PLAIN

To the Editor:

Dear Sir,—In your issue of December 31st is a plain example of the ease with which "evil communications corrupt good manners." Many of us in Rupert's Land who have lived more years in London than our good friend "G. A. W." spent in hours, after reading in the *Winnipeg Free Press* of that fearsome twenty-four hours, trembled for his future! We see already the result in *CHURCH LIFE* of December 31st. Behold, a Rev. Captain of our Canadian Force calling his chief officer in Canada "the Hon. Sam"—positively twice and in print! From analogy what is to prevent him from writing next of "the Right Rev. Sam?" Possibly in those tragic two pages of (see *CHURCH LIFE*) "unkind things about priests who are not brothers and bishops who are not fathers," which, happily, got torn up, there lurked some such breach of courtesy. Alack for those principles taught in the Catechism and possibly even by Rev. Captains in the Army! Alack for the corroding influence of those who though "wearing the Canadian uniform" have an accent "anything but Canadian!" Just think of it—"What are you Catholic priests doing in a Y.M.C.A. tent?" (See *CHURCH LIFE*.) Think of it, all the way from

the Metropolitan See of Rupert's Land! Fie, naughty men! The *Church Times* will be after you. You need a *Guardian*. The *Record* will be against you. Can it be that familiarity with Stonehenge has bred in our Canadian-born such mediaeval notions about the undeniably fine work of the Y.M.C.A.? True, there is nothing Gothic about a Y.M.C.A. tent, but on a wet plain there are worse places than such a shelter, which not refusing even "Catholic priests" its hospitality might itself claim a certain catholicity. However, joking apart and without taking the careless jottings of your correspondent too seriously, I submit that it is a pity that a Catholic Churchman should spoil the opportunity of giving his fellow Churchmen the real news of the camp by quite unnecessary innuendoes against his Church leaders, the Y.M.C.A. and the British-born.

ANGLO-MANITOBA.

### Book Reviews

1. "In the Face of Jesus Christ," by David Jenks; \$2.25. Longmans, Green & Co.
2. "The Self-limitation of the Word of God," Forbes Robinson; \$1.20. Longmans, Green & Co.
3. "Thoughts for Teachers of the Bible," J. Armitage Robinson; 50c. Longmans, Green & Co.

1. This is a book of meditations, containing a page of material for every day in the year. It grew out of a series of meditations provided for the students of the Society of the Sacred Mission at Kelham, and is compiled by the present head of the society. At first sight it reminds one of the book of meditations prepared some years ago by Dr. Mortimer of St. Mark's, Philadelphia, but we think it is far in advance, for it gives more instruction on the spiritual things of life. We strongly recommend it, especially to the clergy. To use it carefully for a year would mean a great increase in spiritual perception.

2. By Forbes Robinson, a man of great influence with men, and a man whose influence came very largely from prayer. Of brilliant capacity, and sound scholarship, he did great things in a very short space of time. His consideration of Old Testament criticism, and the Evidential Value of the Old Testament is very helpful. The matter contained in the book consists of two essays which were the Barney and Hulsean Prizes at Cambridge University. This testifies to the solid worth of the book, to which must be added the charm of Forbes Robinson's own character.

3. This little book ought to be read by all teachers of the Bible. It consists of two addresses, one on the Bible as a whole, and the other on the central teachings of the New Testament, to which is added a paper given at a Church Congress and entitled "The Christ of History." While the whole book is good, we personally liked them according to their order, and the sequence of our appreciation starts at its highest point with the first paper.

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## Accomplished Through Prayer

*"The effectual, fervent prayer of a righteous man availeth much."*

IT was a bitterly cold winter morning and the streets of the little town of Grenville were almost deserted. The Reverend Stephen Graham, the Rector, as he struggled against the wind on his way to church, felt altogether discouraged. On the previous Sunday he had announced his intention to hold a short service of intercession for the soldiers and sailors engaged in the war on this, Wednesday, mornin'. Just a short service, to begin at half past ten and to last about half an hour. Now, as he looked down the silent streets, he felt that everything, even the forces of nature, had conspired together in an effort to make it a failure. He knew that this mid-week service was a distinct departure from the usual humdrum life of his congregation, but he had fervently hoped that during the war they would not hesitate to gather to-

gether in prayer more often than had been their custom. As he hurried along the streets he could not help wondering if he had done rightly in announcing this service. "They have every opportunity to pray for the soldiers and sailors in their homes," he thought, "perhaps it was not necessary to call them away for public intercession." "But," he argued with himself, "does not God say that 'where a few be gathered together in my name there am I in the midst of them,' surely that text could not apply more directly than to the present time." He struggled on determinedly, his thoughts still running in this train, and at last reached the rugged stone building wherein, every Sunday, he led his congregation in worship. The building looked cheerless and cold, nobody looking on it would have supposed that an intercession with Almighty God was about to be held there. He opened the door with his own key, no one else having arrived yet, and strode inside. What a sombre, dreary sort of place it seemed. The caretaker, whom he had asked to light a fire in the furnace, had evidently either forgotten about it or thought it an unnecessary waste of fuel; the air was as cold as that outside. As he looked about him from the vestry door he felt sure that no one would be present at the service. It wanted but five minutes to the half hour and as yet every pew was empty. The wind moaning through the rafters overhead seemed to him a mournful voice from heaven, lamenting over the silent, empty church. He went into his private vestry and put on his cassock and surplice, inwardly praying the while that somebody would be present for the intercession. The five minutes slowly wore away, and still no one came. The clock in the belfry droned out the half hour and still the Rector waited alone. He grew weary in spirit as the last strokes died away, and pondered within himself as to whether to conduct the service alone or to return to his own cheerful fireplace. Suddenly he made up his mind, another text came to his memory—"The effectual fervent prayer of a righteous man availeth much." Perhaps even he himself could accomplish much by prayer, and what better, more fitting place for humble intercession could he have found than this silent, solemn church. He walked slowly to the steps before the altar and, kneeling down, breathed forth a silent opening prayer. As he knelt there with eyes averted, preparing himself for further communion with God, a scene seemed to slowly unfold itself before him. Far in the distance he saw the battlefield. From the midst of a pall of smoke he presently discerned two armies, advancing, the one upon the other. Slowly the contending forces drew nearer each other, and at last met in a fierce encounter. He gazed with agonized face as he recognized the smaller force as Britishers. The enemy, by far the more powerful in number, seemed to be slowly annihilating them. "Oh, why had such a scene been showed to him," he wondered, it seemed to mock him as he looked upon it, to madden him as he realized his inability to aid them. The picture was fast becoming too dreadful for his unaccustomed eyes to look upon. The fierce hordes of the enemy fought like savages and, although they were fighting gamely, man after man of the Britishers fell beneath their terrific onslaught. The tension was terrible, beads of sweat stood on his forehead, he lifted his voice to heaven in an agony. "Oh, God," he prayed, "save them—save them from death, oh, God." His voice rose almost to a wail. "For

Thy Son's sake have mercy on them, send them strength that they may live," and again, "O, God, save them." He left off suddenly, his head dropped into his arms and his whole frame became convulsed by sobs, once he murmured, almost in despair, "Save them, oh God," and sank forward upon the altar rail, overcome by his emotion. The clock slowly chimed out eleven o'clock; he lifted his eyes to where the scene had been—it had vanished. Slowly he arose and walked back to his vestry, disrobed, and left the church.

The call of a newsboy came in shrill treble notes from the quiet street. The Rector stirred in his armchair as the voice drew nearer and at last arose and went to the door. "Mornin' paper? Yes, sir; thank you, sir." The voice passed on and he returned to his study, paper in hand. It was the morning after that of his extraordinary vision and he had been wondering, as he sat there, if it had really been a truthful portrayal of an event on the battlefield or only the effects of his somewhat gloomy thoughts and forebodings at the time. He had half convinced himself that it had been the later, when the voice of the newsboy had broken in on his thoughts. Now, he spread out the pages before him and prepared to find out the answer from them. The first headline convinced him of the truthfulness of the picture and he read on with ever increasing interest. As the account drew nearer to a climax he became absolutely fascinated by the words he read.

"The enemy," it ran, "outnumbered our forces by about ten to one and the case seemed hopeless to both officers and men. As man after man fell under their fire, a veritable hail of bullets, the officers began to think of surrender. As a last resort, however, the men were commanded to fix bayonets, and to charge the enemy. The officer in command thought this might check their advance until reinforcements, which were momentarily expected, should arrive. The little force of men dashed forward, their spirits raised to the highest pitch, and in a moment were charging the ranks of the enemy. For a brief space of time it seemed that they were to be hurled back again—that they had made the heroic charge in vain, but suddenly a remarkable change came over the ranks. With almost superhuman strength they rushed forward, carrying everything before them. It seemed as if some unseen power inspired each man with the courage to perform deeds never before possible to him. The enemy, taken completely by surprise, slowly but surely gave way before their irresistible advance. This success only seemed to stimulate the men to further action and in a few moments the enemy were in retreat. Our men, completely exhausted now that victory had been given to their arms, were unable to pursue the enemy, but retired to their former position. Reinforcements arriving shortly after prevented any renewal of the attack by the enemy." The Rector, having read thus far, sank upon his knees beside his chair, and poured out words full of gratitude to God, for what he knew must have been the answer to his prayer.

STANLEY GILBEY.

### QUESTION BOX

(Continued from page 29)

Ques.—Dupanloup's book on the Catechism.—I. L.

Ans.—The title of this book is "The Ministry of Catechising," by Archbishop Dupanloup, and the English translation is published by Griffith Farran. The price would probably be about \$1.25.

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ONE cannot say, indeed, that khaki's "the only wear," yet khaki is coming to be,—has come to be,—a familiar sight amongst us, and a very welcome and friendly sight,—more friendly than one can find any means of expressing to its wearers. One sees them in ones and twos and threes about the streets, in the cars, in and out of shops, scattered through the congregation at Sunday evening services; one sees them drilling at the Armouries, and during the Christmas and New Year "leave" one saw them about in numbers; one has seen them at the Exhibition Camp,—watched them drilling in little groups,—going back to quarters with their supplies,—reading, writing, smoking and refreshing themselves under the friendly auspices of the Y.M.C.A. and the St. Andrew's Brotherhood, and one knows they are only a fraction of the entire force from Canada, and that the entire force from Canada is only a small fraction of the whole force—that band of brothers—which our Empire and the Allied Nations are keeping in the field and preparing to place there. These men in khaki whom we see amongst us symbolize our share of the great whole.

Militarism we know as a dangerous thing—a thing to be feared and avoided; but what a noble thing is military virtue and military training,—its very uniform, its physical efficiency, its order and exactness, its obedience and devotion,—all that is included within "the great word discipline, which embraces the best of everything connected with the training of the soldier"; to quote what was so well said the other day by Colonel Lessard, in his parting message to the Second Military Division: and of all the needs in the vigorous growing life of this young country, perhaps there is none so great and urgent as the need of discipline, and of the "ordered freedom" which comes from it and is impossible apart from it.

\* \* \*

Etheldreda, the last time she was here, was speaking in her vivid way about these things. "I have neither chick nor child," she said; "all my men relatives, if I had any, would be in it; I know they would, I can tell by my own feelings. But alas! for a brotherless old maid . . . I almost envy the mothers and wives and sisters their very anxieties and pains. I have no special one to think of and hear from, to be anxious over . . . yes, even perhaps to mourn for, to remember afterwards with thankful, solemn pride . . . or to look forward

to welcoming home . . . I'm not really bearing my share of the sacrifice. It almost breaks my heart, but how can I, when I have no one of my own to give?"

I always say Etheldreda is one of the mothers in Israel; she has been a teacher for a good many years, and is a wonderful mother to her boys and girls. She is responsible for several recruits,—this I know,—and I know too how proud she is of those old boys of hers who are serving with the colours, and how she bears them in her heart continually. But she has almost no relations.

\* \* \*

Presently she said, "You know I've been feeling a bit worried about the dear lads. A fine lot of men went off in the first contingent. I saw some of the companies starting, and I couldn't help feeling they were a body of men any country might well be proud of and thankful for. And these ones now preparing are the same. . . But there's more than a touch of swagger about so many of us. We're so very proud of ourselves—I'm not just now thinking of the Empire, but of our own bit—proud of the country, the people, what we've done, what we mean to do and become.

"Perhaps we have a great deal to be proud of. I'm not saying we haven't. But with my boys and girls I keep exhorting them from two sentences *What hast thou that thou didst not receive?* and *Before honour is humility*—no real greatness without that. Boastfulness is so horribly ugly, besides being so stupid—so opposed to real achievement of any kind. I hate it so intensely that I sometimes forget it belongs to the youthful period of life,—nationally as well as individually,—a sort of provincialism of course, but a youthful weakness, and so one hopes curable. And I think, I hope that this present experience is going to help us out of it. But some things make one feel a little uneasy,—not letters from the men themselves, so far as I know, but newspaper correspondents and comments sometimes, and individual remarks."

\* \* \*

"Cheer up," I said, "did you see Kipling's delightful account of his visit to Salisbury and the Canadians? No? Well, I've been saving it for you in case you had missed it, and I'll read you a bit now. . .

"It is not a contingent that Canada has sent but an army—horse, foot, guns, engineers, and all details, fully equipped. Taking that army's

strength at 33,000, and the Dominion's population at 8,000,000, the camp is Canada on the scale of 1 to 240—an entire nation unrolled across a few square miles of turf and tents and huts.

"Life nowadays is too full to fuss about Teuton opinion, but one almost wished that some of those unhappy theorists could study at first hand a 'colony' yearning to shake off the British yoke. For beyond question they yearned—the rank and file unreservedly, the officers with more restraint but equal fervour, and the things they said about the yoke were simply lamentable. . . I had been warned by an eminent German that when Armageddon came, the 'Colonies would revolt against the Mother Country as one man,' but I had no notion I should ever see the dread spectacle with my own eyes, or the 'one man' so tall.

"Armageddon, that so many people in Europe knew was bound to come, has struck Canada out of the blue. How will they feel when they actually view some of the destruction in France, these men who are used to making and owning their homes?—and what effect will it have on their land's outlook and development for the next few generations? Older peoples may possibly slip back into some sort of toleration. New peoples in their first serious war, like girls in their first real love affair, neither forgive nor forget. Germany, it would seem, has forgotten to keep friends with the young.

"And such young! They ran inches above all normal standards, they were all supple, free and intelligent, and moved with a lift and a drive that made one sing for joy. Only four months ago that entire collection poured into Valcartier Camp in pink shirts and straw hats, desperately afraid they might not be in time. Since then they have been taught several things. Notably, that the more independent the individual soldier, the more does he need forethought and endless care when he is in bulk."

"The great word discipline,"

murmured Etheldreda. "Splendid! Go on."

\* \* \*

"Well, there's ever so much more, all delightful, but—yes, this is the piece I particularly want to have the pleasure of reading to you.

"As their army does and suffers, and its record begins to blaze, fierce pride of regiment will be added to local love and the national pride that backs and envelops all. But that pride is held in very severe check now; for they are neither provinces nor tribes, but a welded people fighting in the War of Liberty.

"They permit themselves to hope that the physique of their next contingent will not be worse than that of the present. They believe that their country can send forward a certain number of men and a certain number behind that, all equipped to a certain scale. Of discomforts endured, of the long learning and re-learning and waiting on, they say nothing. They do not hint what they will do when their hour strikes, though they more than hint their longing for that hour.

"In all their talk I caught no phrase that could be twisted into the shadow of a boast or any claim to superiority, even in respect to their kit and outfit; no word or implication of self-praise for any sacrifice made or intended. It was their rigid humility that impressed one as most significant—and perhaps most menacing for such as may have to deal with this vanguard of an armed nation."

"Before honour, humility," said Etheldreda; "that's fine. That's the most cheering thing of all that one has heard in praise of the dear lads, God bless them. . ."

\* \* \*

"Our women are splendid, too," she went on. "The war has struck some of them very hard—war is so remote from all our life here; we have always rested upon the Motherland and her strength; we never thought a day would come when our boys would be called from their

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THURSDAY, JANUARY 28, 1915

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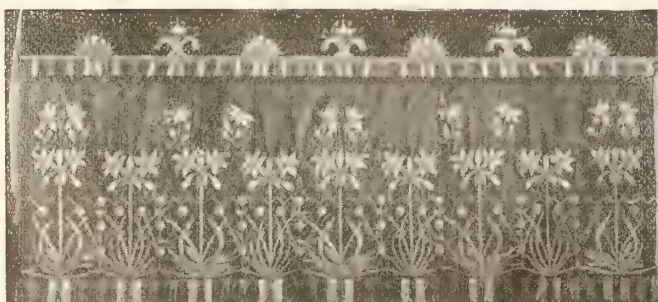
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# Church Life.

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## The Week

AT a meeting of the House of Bishops of the Province of Ontario, held in Kingston on January 22nd, it was resolved by a vote, taken in accordance with the Church canon, not to accept the resignation of Bishop Thorneloe, of the See of Algoma, recently elected to the See of Ottawa. The diocese of Ottawa will now have to elect another Bishop.

AS one looks over the names of the Bishops of Canada one has to notice the large proportion of new Bishops. One Bishop has ruled for twenty-eight years, one for eighteen, and then four others have an experience lying between eleven and thirteen years. The rest have an experience of ten years or less. When the new appointments are filled up there will be six or seven with a year's experience, and about as many with less than six. When we consider that of all men a bishop needs experience, the comparative lack of it may be a weakness. In any other office of dignity in the Church a man's previous experience will carry him through the problems of a new appointment. In the case of a Bishop he has to rule, advise, and assist men of all views and of all temperaments. He has to know outlooks that are not only different, but opposite to each other. He has, in a sense, to be all things to all men, and yet to impress himself upon all as a man of definite

opinions, with a definite purpose, and a definite will. He ought to guide, and not be pushed, but in order to guide he needs an impregnable position founded on esteem, trust, and holiness. Esteem does not grow in a day, trust is a grace of slow growth, and holiness is often handicapped by office work, and peripatetic preaching. He has to impress himself on men who may know more than himself, and to rule those of wider influence than he himself possesses. With it all he will most wish to impress himself on all who approach him as a Father in God.

THERE must be a good deal of clerical distress in Canada, due partly to the war, and partly to the commercial depression that was beginning to be felt before the war.

### Clerical Distress

Clerical stipends are falling into arrears, and grants are being curtailed, and this brings a real suffering into homes that at the best of times are far from luxurious. The class of persons who are thus subjected to deprivation is one that will never advertise itself or whine for relief, and this alone should move Church people to come generously to the aid of distress. It is probable that every Bishop in Canada has names on his list of clergy who are going short of their income, and every Bishop would be glad to receive help. This seems to us one of those calls that should especially appeal to people of wealth, and who wish to do good without publicity. Imagine the joy that a donation of one thousand dollars would bring to many homes, and that without the obligation of being directly indebted to any one. Some one said the other day that there were Churchmen in Canada who could send such a cheque to every Bishop in Canada. It seems incredible, does it not? We hope that many people will bear in mind this need on the part of the clergy, and will do their best to come to the rescue.

WE note that the Synod of the Diocese of Ontario is not meeting this year as the business to be transacted did not seem to warrant the expense.

### Synods

This seems to us a very sensible proceeding at a time such as this and we hope it will be a precedent and example for other dioceses. The advantages of Bishop, clergy, and lay representatives meeting together for

transaction of diocesan matters, discussion of common parochial difficulties, and consideration of problems affecting the Church at large, cannot be overestimated. Nor are the advantages of the few days' change and social intercourse which the synod week affords for many parish priests living in distant parishes to be underestimated. Undoubtedly in an ordinary year the expense of synod is justifiable and necessary, and it would be false economy to try to dispense with it. But this is not an ordinary year and the Church in Canada is feeling the pinch in common with every other department of life. Individual dioceses may show no falling off in money returns, but there can be no doubt that other dioceses are in the most urgent need of money in order that stipends may be paid in full, and none of our mission stations closed. It is the duty of the better-off diocese at such a time of depression as this to consider the interests of the whole of the Church in Canada. If, therefore, the hundreds of dollars that would be saved by the postponing of a synod for a year in any diocese where it is possible, could be devoted to the tiding over of things in the poorer dioceses, the whole Church would be greatly benefitted, and the work of our home missions substantially forwarded.

THE holding of Provincial Legislatures and the intimation that the Dominion House will soon be called together are of peculiar interest this year. There are some important financial and military questions arising out of the war to be dealt with at Ottawa, and the Provincial Legislature, in addition to providing "supply" and considering ways and means of meeting the falling off in some branches of the revenue, will have to deal with the question of unemployment, the Moratorium Act promised last August and several other unusual and interesting measures. We can hardly overestimate the importance of the work to be done. The subjects dealt with touch the common life of the people at every point. Our educational system, municipal institutions, legal procedure, health laws, social questions, the care of the afflicted in "mind, body or estate," the conservation and utilization of our great natural resources, the opening up of new country to settlement, prison reform, temper-

ance, the protection of children, labour laws, and many other matters are all dealt with by the Provincial Parliament. It is tremendously important that "all things may be so ordered and settled by their endeavours upon the best and sanest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations." We hope to notice some of the proposed measures as they are introduced.

THE Italians are not unused to earthquakes and the devastation caused by volcanic eruptions.

Within the last few years in Sicily as well as on the mainland there have been several occasions, where the world has been appalled by some such sudden and terrible disaster. The recent disturbances have been accompanied with great loss of life and property, and have caused frightful suffering from exposure and injury, with the addition in many cases of the terror of being literally buried alive in the ruins, to starve to death before the work of rescue can be completed. There is one bright spot in the dark picture. The House of Savoy has always been noted for its courage. Victor Emmanuel the First was a fitting contemporary for the lion hearted Garibaldi. Their successors have been distinguished not only for courage but for a warm hearted, loving sympathy with their people, which has been displayed on several occasions when national calamities have overtaken them. King Humbert's conduct during the outbreak of a terrible disease in Naples, and its results, in encouraging those who had remained at their posts to minister to the sufferers and shaming the deserters to return, will never be forgotten by the nation—and now the active leadership and help of Victor Emmanuel the Second, must be recognized as the work of a sovereign who, although a constitutional monarch, is a kingly man, and a good friend as well as a wise ruler of his people.

### The Earthquakes in Italy

THE Y. W. C. A. has asked us to announce that Sunday, February 28th, has been chosen by the World's Student Christian Federation as the Universal Day of Prayer for students.



## Our Old Country Letter

January 13th, 1915.

I HAVE been a good deal struck by a letter from the Bishop of Winchester, in the *Times*, appealing for evidence of the same larger and more tolerant spirit in the matter of the Welsh Church Act, as has been shown regarding other controversial matters since the war began to put them in their true proportion. He writes: "We are proud of the way in which war and patriotism have silenced our internal controversies, and we have more or less clearly indulged the hope that when we return to them it may be in a different and larger spirit. I cannot suppress the desire and ambition that the Welsh Church controversy which touches the things and men of religion should show the first precedent of the better way, and not remain a crying example of its very opposite."

"The case stands thus: The Bill was hard, to what many of us thought the point of cruelty, in dealing with a poor, frugal and laborious Church. Many Nonconformists, as well as those Churchmen who were for Disestablishment, felt uneasy and spoke plainly about the stringency of the Disendowment provisions. But the strong convictions of both sides forbade compromise, and the machinery of the Parliament Act rolled the unamended measure towards enactment. At that moment came the war. It was plain to everyone that what was hard in the treatment of the Church became thereby greatly harder; that the same amount of money taken away at a time when all money was scarcer and taxation heavier, meant in effect a much larger exaction, and in particular that the replacement by the new gifts of Churchmen, to which opponents had pointed as so easy a remedy for loss, would be far more difficult to obtain when men had so much less to give and so many more demands upon them. But the line of least resistance was followed, the machine was not stayed, the Bill became an Act, the process of change began; only as regards disendowment was their a brief moratorium."

"There is the situation, how is it to be treated? . . . My purpose is simply to ask whether the new spirit of which we speak can do nothing for us here? Whether the spontaneous action of many men of many kinds constraining the parties where they are truculent or obstinate, but also finding no small response among the best of the parties themselves, cannot compel some better solution, taking shape, I suppose, in an amending Act. Not only would a heavy load be lifted from many consciences which are uneasy under the double sense of a diversion of money devoted to

religion, from all and any religious use, and of a great unfairness and unkindness (to use no harsher word), done to poor and unoffending men at a time when we are all desirous rather to help than to hurt one another; but also I am certain that such action on such a subject at such a time, would have invaluable effect on the religious life of the country."

Coming from one of the most able, spiritual, and highly considered Bishops of the English Church, one has some hope that this representation may have some effect—even if it be slight—upon those responsible for the suffering and hardship already caused by this unjust measure. It will certainly find an echo in many hearts.

\* \* \*

Efforts are being made to revive the decaying but vital custom of family prayers in the more educated homes of England, in especial connection with the last letter of Lord Roberts on this subject, of which I remember writing to you. It is a good work and needed.

\* \* \*

I have purposely voided this time beginning with the war, but it is always and inevitably in all our thoughts, and here is a bit of a chaplain's letter from the front which is of somewhat special interest, because the writer is also a Bishop. Bishop Gwynne writes about Christmas Day: "When I awoke, the tiny window of my small room in the farmhouse was frosted over, and the rattle of the ammunition wagons on the road sounded like trollies on an iron way. Our first Communion was in the mayor's office (the church was denied us) and was packed to the doors with generals, colonels and Tommies. We sang "While Shepherds watched their flocks by night." The celebration of the Holy Communion within the booming of the guns, where bodies were being broken and blood shed, brought vividly, as nowhere else on earth, the message-meaning of the sympathy of God in the sufferings of men; and each one was thrilled with the reality of it all as men of all ranks partook of the Blessed Sacrament, and thoughts turned homewards to those who thought and prayed at the same service, convinced of the reality of the Communion of Saints." He goes on with an account of many other touching celebrations on that full day.

\* \* \*

There has been a great deal of rather petty and certainly unfortunate criticism among certain limited circles whose sympathies and generousities seem even more limited than their numbers, against the effort of

which I told you, to inculcate the duty of prayer to the All-Father for His humbler creatures sacrificed with so much cruel suffering to the advantage of man, in this war. Because there seems to have been a slight error of judgment in the wording of one phrase, the whole movement has been cavilled at, and even the sincerity of those concerned in the publication of the form of Litany in which this expression occurs called in question. But here is a summing up of the correspondence which I am rejoiced to see. I can only quote a line or two: "I am intensely thankful that at last the suffering creatures are being prayed for throughout the country in churches as well as privately. Our object is obtained, and we care nothing for hostile criticisms. 'The Litany' has a steady sale, averaging one thousand copies daily, and has now reached the 110th thousand." One is indeed amazed at the callousness of feeling which can pause to take stock of a turn of expression, or seek, for any trifle, to discredit or delay so purely Christlike a yearning of compassion, not to say of bounden duty and right.

\* \* \*

There is a deeply interesting and suggestive paper in the *Church Times* entitled "Religion, France, and the War," which I should advise your

readers to get and read for themselves if stirred by the recent striking religious developments in France, to which I have more than once alluded in these letters. I have only space for a short extract here. After dealing with the present aspect of the French Army towards the Church, our writer says: "But religion has not been rediscovered by the soldiers alone. All over France the same forces are at work, less picturesquely perhaps, but none the less genuinely for that. The lonely fears of the women find a natural relief in the practice of the Catholic Faith, while the sudden cessation of social enjoyment operates in the same way."

"Here, then, a patent and admitted fact is the new tendency of an entire nation towards the things of God. Almost it seems a national conversion. And yet one must not be led away. Such a statement is easily made, and however true it may be, it must also be asserted that there is nothing at present to show that this revival is of any more essential and lasting value than any sudden impulse which is the result of fear. The really important point is that the Church in France should be alive to its unique opportunity, and should at once set to work to build upon this mood of the moment the edifice of a permanent and spiritual habit of mind."

## Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—Why is the word altar not used in the rubrics?—A.Q.S.

Ans.—Probably out of deference to the Puritans who hated the word, as they did many other seemly words and customs. There is no real objection to the word, for even Baxter approved of it.

Ques.—What is the rule of proxies for god-parents?—A. Q. S.

Ans.—They notify the parents of the child to be baptized, and the parents then either stand proxy for them, or get friends to do so.

### LADY JELLCOE'S APPEAL

MR. JUSTICE HODGINS would like it to be known to all contributors that both Lady Jellicoe and The Ladies' Emergency Committee of the Navy League have written acknowledging in the warmest terms the money for sea-boots and oilskins, and the comforts for the sailors already sent.

They both desire to express their thanks, and have asked to have this widely known.

Nine cases containing 3,060 woollen articles and \$539.50 in money have already gone from Toronto, and others have sent direct. The comforts are distributed to the ships by the Ladies' Committee, presided over by Lord Charles Beresford. They despatch nightly 50 to 100 bundles to the various ships, whose whereabouts are confidentially

made known to them. The money goes direct to Lady Jellicoe for sea-boots and oilskins.

These Canadian offerings, though only "a drop in the bucket" are aiding in the continued well-being of the North Sea Fleet, every ship of which is stripped bare, and keeps one-third of its complement always on watch. Some idea of the task confronting the British Navy—"whereon," according to the Articles of War, "under the good providence of God, the wealth, safety and strength of the kingdom chiefly depend"—may be formed by considering its extent.

It is compelled (1) to watch with increasing vigilance night and day, the two outlets from the North Sea—many hundreds of miles apart—the English Channel to the south and the wide stretch of several miles between Scotland and Norway to the north; (2) to maintain a patrol or line of scouts from Denmark to Holland, so as to prevent a surprise attack; (3) to stop and examine all merchant shipping passing through those waters; (4) to convoy English troops and supply ships to France; (5) to chase and destroy German commerce raiders; (6) to watch all neutral ports in which German merchant ships are lying; (7) to prevent the invasion of England by Germany by guarding a tremendous length of English coast line so that the menace to the German fleet, transports, and supply ships will be so great that raids will be few and far between, and so that the time spent by the raiding fleets will be insufficient to land troops, artillery and supplies; (8) to prevent the Belgian ports from being used as submarine bases, and to assist the extreme left of the Allies on the Belgian coast; (9) to keep several hundred trawlers engaged in dragging for mines laid by ships flying a neutral flag, and to lay mines themselves off the German coast.

Any further contributions, either in comforts or money, will be gladly forwarded by Mr. Justice Hodgins if sent to him at 9 Dale Avenue, Toronto.



## WHAT DO THEY THINK?

THE greatest war that the world has ever known and the deadliest is being waged almost exclusively by nations that are called Christian. The Russians are Christians; and we presume that the Germans would not like to be called heathen; the Empire, or at least that part of it that is actually fighting, is mostly Christian; France is called a Christian nation and so is Austria. The only non-Christian peoples that have been called into the European fighting are the Turks and they are joining the Kaiser, who considers himself an especially Christian monarch. The non-Christian soldiers who are fighting for France and the Empire are not allies, but people belonging to the two respective empires. So all these millions of Christians are in a sense offering themselves as a puzzle to the heathen world. Wherever the missionary goes among the savage tribes of humanity he asserts that fighting is contrary to the law of God, and he means it and believes it. To day the heathen has an extensive reply to offer to such teaching. What do all the converts in heathen lands think of the profession of Christianity as they hear or read the records of the bloodthirsty slaughter in Europe? We might go further and ask what do all the Christians themselves think of it? A great many do not think at all about it. They are too busy fighting, working, suffering and starving. The soldier in the field of battle has more than enough to think of without troubling himself as to causes or fallacies of war. But there are already many women and children to whom war has proved itself a blasting curse, and if they think they must at times wonder what Christianity stands for when it tolerates such a condition of horrors. It is not a question of who is right, for all claim to be right, but a question as to what Christianity means if it allows such horror without a universal protest. We presume there are millions of Christians in Germany, Russia, France and the Empire who hate war because of its horror, and also because of its opposition to the teachings of the gentle Christ. Either there is enough Christianity in the world to be able to speak with one voice and say that war is a disgrace and therefore war must cease, or there is not. If there is such a vast body of men and women, why do they not all speak out together and coerce the world for once? If such a body exists are they not furnishing a condemnation of Christianity by their silence, which implies either that they do not care enough, or that there are not enough of them to make their power felt? We shall, of course, be told that there are many difficulties in the way, many problems to be solved, and many wrongs to be righted before such an opportunity arises. Again, we might reply that peace, the peace of God, ought to be able to remove difficulties, solve problems, and right what is wrong even better than war can do, and certainly at a less cost of life. Christianity is supposed to be a bond that transcends nationality, language and country, and yet it seems to have no power to unite Christians at the present time. It has been frequently said of municipal government that there are enough good people in a city to govern it well, but that usually they will not take the trouble, and as a consequence they submit to bad administration. If we go behind the question of invasion, of militarism, of political ambition and dishonour, still we must suppose that the majority of Christians who are concerned with the war would welcome a united voice of Christendom demanding and making peace. Where are those Christians who outnumber all others by millions; what do they think; what are they doing; what is their Christianity worth if they acquiesce in the wrong of warfare, when by united action they could not only stop it, but could disarm the world, and right all the wrongs of Europe? Another Peter the Hermit preaching the peace of God could perhaps bring them all together, and start a crusade for a fixed and honourable peace.

## Letters to the Editor

*We invite correspondence on all matters relating to the welfare of the Church.*

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Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

### COMPLAINT

To the Editor:

I wish you to correct a statement which appeared in your issue of December 31st under Rupert's Land news items. It says St. Peter's Church "held midnight mass as usual." This is not correct. What was held was "The Order for the Administration of the Lord's Supper or Holy Communion" according to "The Book of Common Prayer" of "The Church of England." One hundred and ten (110) made their communion at this service. I deprecate the use of Roman phraseology as applied to Anglican services.

This is the third time incorrect statements have been made in your news items re my parish, I must therefore ask you in future to leave out all reference to St. Peter's unless such matter is vouched for by the rector.

F. SANDEMAN DEMATTOS,

Rector St. Peter's, Winnipeg.

[The account published was sent us by our official correspondent.—Editor CHURCH LIFE.]

### CRITICISM

St. Matthews' Church,  
Winnipeg, Jan. 21st, 1915.

To the Editor:

Sir,—Contrary to my inclination, as well as to my usual practice, I feel bound to take most serious exception to the sentiments expressed in the recent letter of the Rev. G. A. Wells, from Salisbury Plain. Mr. Wells is one of the most respected, progressive and successful clergymen in the Canadian West, and it is a pity that he has been so indiscreet as to speak on several occasions recently through the Canadian Press in a most injudicious way. It has occurred to me, on reading his letter, that he has done the very thing which we so frequently have to condemn in visitors to our own country, who, before they are here many days, rush into print with unrestrained rebukes which would have been better for some one else to have expressed than the stranger in our midst.

While it is a matter of very bad taste on the part of Mr. Wells to have been so frank in his criticisms of things as they are in England, when he is, after all, not quite conversant with the situation, my particular objections to his letter are:—First—Respecting his criticism of the Church authorities in Canada, and second, regarding his remarks pertaining to the Y.M.C.A. Mr. Wells finds fault with the leaders of our Church for not providing proper facilities for Church work among the members of the Canadian Contingent. Has Mr. Wells ever made a suggestion to them that they have not carried out? Has he ever asked for assistance that has not been given? Has he, the representative of the Canadian Church, informed the Church at home of such matters? And has he made recommendations that have not been given due regard? I am inclined to think that he has not made one request of the leaders of our Church, and that being the case, I think he is the one to be criticised, and not they.

His remarks concerning the Y.M.C.A. are of a most unfortunate character. There is no more catholic institution in Christendom than the Y.M.C.A., and it would not hurt any Catholic priest to be found officiating in their quarters. If our chaplains were to ask for any assist-

ance whatsoever from the Y.M.C.A., in the matter of special privileges for Church of England services, there is no doubt at all that these requests would be granted. In any case, it is a great pity that a clergyman of our Church should speak disparagingly of an institution that is doing such a great thing for the soldiers of our King and country as the Y.M.C.A. is doing in this present crisis. It is to be hoped that the leaders in this movement will not take Mr. Wells' remarks as an indication of the feeling of our entire Church. On the whole, one could wish that Mr. Wells' entire letter, with his use of the vulgar word "booze," his disrespectful reference to his chief in matters military, his captious criticism of his spiritual pastors and masters, and his "half-cock" explosion about things in general, had met the same fate as the fortunate two pages which he says he destroyed.

R. B. McELHERAN.

### FROM SALISBURY

6th Fort Garrys,  
Lark Hill, Jan. 6th, 1915.

To the Editor:

Dear Sir,—Church life on the Plain goes on as usual. In some battalions they are fortunate enough to have a recreation room in which celebrations can be held. The Sunday service depends upon the weather conditions.

Christmas was observed as well as it could be under the circumstances. Holy Communion was held in our regiment at 7.30 and 8 a.m. in the officers' mess; church parade at 10 a.m. The afternoon was spent in a fairly jolly manner. At night concerts were held in each company and, if one may judge from the applause, the talent was good.

On the Sunday before Christmas our battalion contributed £7 10s. (seven pounds ten shillings) for flowers and fruit for the hospital. The chaplain bought and delivered the goods on Christmas Eve. I can assure you the patients enjoyed and appreciated the act. I know, because I spent all the afternoon of Christmas Day in the wards. What a wonderful effect this season has even in times of dreadful war.

On New Year's Day the chaplain had a sad duty to perform. One of our boys went home to Shrewsbury for his Christmas holiday, caught cold and, after a few days' illness, died. We received a telegram on Friday morning telling us of his death. In the afternoon a party of fifteen of us went up to pay him our last tribute. We reached there on Saturday at noon and had to remain over till Monday. The officers of Kitchener's Army stationed there were exceedingly kind to us, gave the party quarters during our stay.

Our comrade's people were greatly pleased to see the interest shown by his Canadian chums and the officers of his regiment, and we were pleased that they were pleased. Apart from the sadness of the occasion we enjoyed the visit very much. The place itself we found most interesting, the people extremely kind.

THE PADRE.

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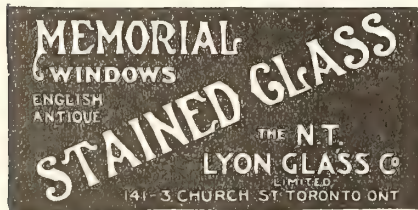
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YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

### ALGOMA

#### SAULT STE. MARIE

On January 12th and 13th the Bishop of Algoma presided over the committees of the executive and of the Indian Homes. This business brought to the city the Rev. S. H. Ferris and Rev. W. H. Trickett, as well as Rev. Canon Piercy.

The Rev. C. C. Simpson, of Little



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Current, who was also in the city, received the deepest sympathy in the matter of his recent bereavement.

The Rev. B. P. Fuller, Principal of the Shingwauk Homes, presented the annual report, which was most satisfactory.

On January 10th the Rev. Montizambert preached his first sermon in St. Luke's pro-Cathedral, to which he is attached as curate. Mr. Montizambert is reported to have made a very good beginning and with the affection and prayers of many which he is rapidly winning will be a welcome means of grace.

#### NORTH BAY

Mr. Cooper, North Bay's first curate, has been taking a little holiday in Toronto.

On January 17th the Women's Auxiliary were uniting in a corporate Communion at 8.30 a.m.

On January 21st the Mothers' Union held their second anniversary tea.

Thanks to Messrs. Pollock, Pitcher and Quick the schoolroom has been tastefully coloured.

Miss Iris Dreaney, valued organist of St. Simon's Church, was the recipient of a Christmas gift from the congregation.

Mr. R. Pentland's transference from the parish to Montreal is much regretted.

Mrs. Jago, the superintendent of St. Simon's Junior Auxiliary, has not been allowed to resign owing to ill health, but has been furnished with an auxiliary in Mrs. J. R. Dreaney and Miss Smythe.

#### THESSALON

The Rev. J. Tate is leaving this week for several months' leave of absence in the Old Country. He has the best wishes of a number of devoted friends in his own parish and in the diocese for an enjoyable and safe journey. Mr. Tate has for some time needed a change and also has been anxious to visit his daughter.

### CALGARY

The Anglican Sunday School Association of the city met on Tuesday evening, January 12th, at Christ Church, Elbow Park. The officers for the com-

ing year were elected and were as follows: President, Ven. Archdeacon Hogbin; vice-president, Rev. H. H. Montgomery; secretary-treasurer, Mr. K. N. Jones. A very interesting discussion took place regarding lesson schemes, etc., and everything points to an excellent year's work in the Sunday Schools of the city.

Canon Hayes made a strong appeal to the congregation at the pro-Cathedral Sunday, January 17th, for co-operation in the envelope system for the bettering of the finances of the church, stating that out of the thousand odd people who regularly attended the services only a very small portion indeed contributed to the funds through this method. Archdeacon Tims, preached a forcible sermon on the missionary question and in dealing with the Indian mission said that if people only knew the good that was being done among the redskins they would cease to ask, "Is it worth while?" In a graphic manner he described the great difference between the Indians of to-day around Calgary and the state of affairs in 1885 when all the inhabitants of this city were in fear of a raid and all the women and the children were warned to be prepared to gather together in some public building for safety.

With the financial situation in a satisfactory condition, and the reports of the various organization showing that excellent work was being performed in the parish, the annual meeting of the Church of St. John, which was held January 14th, was unanimous. Canon Gale presided. The following wardens were elected:—Rector's, R. Suitor; people's, J. A. Wilson.

Archdeacon Dewdney, of Red Deer, was in the city last week.

#### RED DEER

The annual parish meeting of St. Luke's Church, Red Deer, was held on January 20th, when gratifying reports of the year's work were presented to those in attendance. Rev. W. H. Fanning-Harris, the incumbent, presided. Reports presented from the Churchwardens, the Sunday School, the Women's Auxiliary, the Junior W.A., the Y.P.A. and other organizations, showed substantial progress. Over \$5,000 had been raised during the year, and only \$1,000 of debt now rested on the church proper. The Women's Auxiliary had raised close on \$1,000 during the year. The church receipts were only \$60 less than in 1913, while the liabilities had been decreased \$1,816.

Wardens were elected as follows:—People's, Mr. Edward Wilton; Rector's, Mr. J. A. Carswell.


### COLUMBIA

The consecration of Dean Doull as Bishop of Kootenay has been fixed by the Primate to take place in Christ Church Cathedral, Victoria, on St. Matthias' Day, February 24th. The sermon will be preached by the Rev. Canon Plumtre, rector of St. James' Cathedral, Toronto.

#### ROYAL OAK

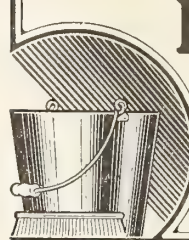
The Guild of St. Michael and All Angels' held a sale of work on December 12th which realized \$125 profit. This work is carried on under an ardent president, Mrs. Carmichael, and vice-president, Mrs. Hobson. The amount realized was paid over to the Vicarage Building Fund.

On Christmas eve the wardens and committee visited the Vicarage and presented the Vicar and Mrs. Hadlow with an illuminated address and cheque expressing their appreciation for the work done in St. Michael's parish during the Vicar's incumbency. The presentation was made by Mr. Carmichael. The Vicar



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made an encouraging reply. The W. A. is very busy with its mission work for the Hay River.


### FREDERICTON

The Synod will meet in St. John on Tuesday, 2nd February next, which will be the first meeting since November, 1913, it having been thought advisable to have the annual meetings early in the year, as all reports are sent in up to close of the calendar year. The clergy will meet at Trinity Church on Monday evening, 1st February, when a quiet hour will be held at which Bishop Farthing, of Montreal, will preside. The first business gathering of the Synod will be at Trinity school room on the afternoon of February 2nd, at 2.30, and the meetings will continue each day, morning and evening, until Friday. The annual Synod service will be held at Trinity Church on Tuesday evening, when the Bishop of Montreal will preach, and the annual meeting of the Sunday School Association will be held on Wednesday evening. There is no special business to come before the Synod beyond the usual business, except a proposed amendment to the rules of the Fund for Incapacitated Clergy, allowing those whose health or strength is impaired to benefit from the Fund. It is expected that there will be a large attendance of clerical and lay delegates.

The School Committee of the Diocesan Synod met in the Church of England Institute on Wednesday, January 13th, and received the resignation of Rev. E. B. Hooper as secretary on account of his impending departure with the Second Contingent.

#### ST. JOHN

At a meeting of the Anglican Board of Education on January 14th the principal of the Rothesay College reported that sixty-two boarders and six day scholars were attending the school, the largest number ever entered. The board of missions which met reported that notwithstanding the fact that the clerical stipend had been increased by \$100 dur-



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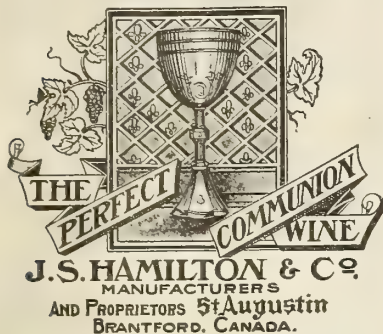


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ing the year, the board closed its financial year with a surplus of \$800.

## HURON

Bishop Williams has appointed the Rev. Oliver Thorne, the present incumbent of St. Barnabas' Church, St. Lambert, rector of the parishes of Glanworth and Belmont, in this diocese, the appointment to become effective at once.

### LONDON

A branch of the Girls' Auxiliary was formed in St. George's Church at a meeting held on Thursday, January 14th. Mrs. Sage was unanimously elected president, and the members of the new society decided to provide an outfit for a child in an Indian boarding home.

Rev. S. R. Heakes, former curate of Cronyn Memorial Church, this city, who left for the front as a chaplain with the first contingent, has secured a commission with the Seaforth Highlanders of Vancouver, according to word received from Salisbury Plain, and will go to the firing line as a combatant. Mr. Heakes, before going into the ministry was a mining engineer, and is well known in the Cobalt district.

### BRANTFORD

Rev. E. Softley was inducted as rector of St. James' Church, Terrace Hill, on January 17th by Venerable Archdeacon G. C. Mackenzie, of Grace Church.

### LUCAN

The consecration of Holy Trinity Church took place on Sunday morning, January 17th. At 8.30 there was a celebration and at 11 o'clock the consecration services were conducted by Bishop Williams.

The churchwardens, lay delegates and members of the building committee met the Bishop at the church door and requested him to consecrate the church, being free from all legal encumbrance. The Bishop was assisted by Rev. J. B. Fotheringham, Goderich, and the rector Rev. Wm. Lowe. Rev. Arthur Carlisle, during whose incumbency the church was built, was unable to be present owing to illness in his parish. The church was crowded at both morning and evening services, at which the Bishop preached the sermons.

The offering taken up will be distributed to the poor and needy of the village.

## NEW WESTMINSTER

VANCOUVER

Thursday, February 11th, has been set apart as the festival day of the choirs of the Anglican churches of the city. The choirs will mass together and a beautiful musical service will be held and an appropriate sermon preached. No pains are being spared to insure that the rendering of this service shall be as worthy as it is possible for it to be. The complete order and music of the service has been specially published in book form for this festival by Novello, London, and among the larger choral numbers are "Praise the Lord, O My Soul," Goss; festival Magnificat and Nunc Dimittis, Stanford in E. flat. It is understood that about 300 copies of the music have been applied for by participating choirs.

## NIAGARA

ST. CATHARINES

The new rector of St. Barnabas' Church, Rev. E. Harper, M.A., was inducted by the Bishop, with Rev. L. W. B. Broughall, of St. George's, as acting Bishop's chaplain. The first lesson was read by Rev. Canon Garrett, of St. Mark's, Niagara-on-the-Lake; Rev. Dr. Miller, Principal of Ridley College, took the second lesson; the service was taken

by Rev. W. de la Rosa, of Chippawa, former rector of the church and the sermon was delivered by Ven. Archdeacon Perry, St. Thomas' Church.

### HAMILTON

The regular monthly meeting of the Men's Club of Christ Church Cathedral was held on January 14th in the school-house. This being the first meeting since the coming of the Rev. Canon Owen, there was a large turnout of members. The president, F. R. Benzi-man, introduced the new rector, who gave a short address.

A supper will be given by the Anglican Laymen's Missionary Movement in St. Thomas' Sunday School on the evening of February 5th, at which the Rev. Canon Tucker will give an address on "Missions, in Principle and in Fact."

## NOVA SCOTIA

On the evening of Thursday, January 21st, there took place the formal opening of the Church of England Institute after the repairs and renovation made necessary by the fire of last November. A reception was held to signalize the occasion, the building being thronged with Churchmen, not only from the parishes of Halifax and Dartmouth, but also from other parts of the diocese. Guests were received by Dr. M. A. B. Smith, President of the Board of Managers, and Mrs. Smith and Canon and Mrs. Vernon. Dr. Smith, who presided, read a letter from the Bishop, who was then in Quebec, expressing congratulations on the work accomplished.

In the course of his statement, which was heard with close attention, Canon Vernon took occasion to express full appreciation of the very valuable help which has been given by Mr. R. A. Johnson, one of the vice-presidents. Mr. Johnson is an architect by profession, and has given most generously of his professional ability and his time.

The building is looking most attractive. All interested in the fine work of many kinds of which the institute is the live centre express gratification that the rooms are now available for use. The various Church organizations will resume their meetings next week and the building will take on its normal, pleasant, helpful life.

On Wednesday, January 20th, a meeting of the Board of Governors of King's College, Windsor, was held at Moncton.

The churches throughout the diocese held, on Monday evening, January 18th, their annual business meetings, those of Halifax and Dartmouth being in all respects most gratifying. The reports presented at the meeting of the congregation of All Saints' Cathedral were the finest since it was opened, the total receipts being over \$17,000, of which over \$4,000 was contributed to missions and to various charitable objects. The congregation rejoice to attribute to the character of the Dean's ministry a state of affairs which gives profound cause for thankfulness. It has been marked throughout by fearless insistence upon the fact that the true strength of a congregation consists in the spirituality, the consecration of its members, not numbers nor money, and at the close of the business meeting he, in a profoundly earnest address, again sounded this note.

At St. Matthias' Church the year has witnessed remarkable growth. The total receipts exceeded \$7,200 and the new church only opened a month ago is as crowded every Sunday as was the old building. At the annual meeting a committee was appointed to consider the erection of a new rectory.

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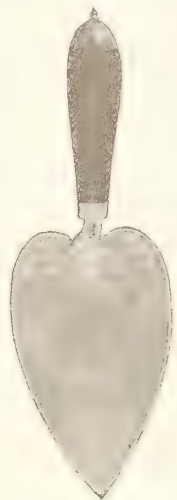
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At St. George's the year has been one of sustained enthusiasm and the annual meeting revealed much cause for encouragement. Rev. H. W. Cunningham, whose parish is a scattered one, is doing fine work, and in spite of the many parochial demands upon his time and strength, he is giving very valuable service in connection with the immigration work and also at the Forts. His eldest son, Mr. Austin Cunningham, is on military duty at the latter. He was taking his divinity course at King's when the war broke out and promptly volunteered for service.

At St. Paul's, St. Mark's and Trinity Churches the year has abounded in cause for thankfulness, and in Dartmouth, the devoted ministry of Rev. S. J. Woodroffe has been remarkably fruitful. The Church population in that town has grown so rapidly that it is now recognized that the appointment of a curate, to assist in connection with the North End Mission, is absolutely necessary.

## ONTARIO BELLEVILLE

Rev. William Fleming, a retired clergyman, died at the residence of his son on Sunday. He was in his 87th year and the oldest clergyman in the Diocese of Ontario. May he rest in peace.

Among the Sunday Schools that contributed on a recent Sunday for flour for the Belgians, Christ Church Sunday School gave something over \$60.

The volunteers of the 49th and 15th Regiments who are mobilized here in training for the war, attended service at Christ Church, on the 24th inst., where they were addressed by Rev. R. C. Blgrave, Rector of the church, and chaplain of the 49th.

## OTTAWA SMITH'S FALLS

Mission work in the suburbs of the town, long desired but deferred through inability to secure accommodation without ourselves building, has at last become a reality. Some weeks ago the rector succeeded in securing a house in the Atterton suburb, which has been made to suit the purpose and a mission Sunday School opened with twenty-four scholars, which has since increased to over fifty and more expected. Week evening services are about to be held in the mission room and when possible a Sunday evening service will be established. It is more than a mile to the parish church and a mission has been needed here for some time. In another suburb, Sand-road, a number of small children unable to walk as far as the parish hall have had a Sunday School opened for them in a private house where some fifteen or twenty are gathered in every Sunday afternoon. The daily services and the celebrations on alternate days continue to be attended by the faithful few.

The rector's "informal Sunday afternoon talks from St. John's Church pulpit" are largely attended. They occupy just half an hour and then the rector goes over to the Sunday School in the parish hall. One hundred and twenty men and women are enrolled in this class and the average attendance is about eighty. The rector speaks with great freedom and the continued attendance is the best proof of interest. The range of subjects is wide but all lead back to one—"The foundation principles of the Catholic religion." Questions are invited but generally are asked during the week in the course of parish work. Recently that old chestnut was resurrected, "Why did the English Church leave the Roman Church?"

which was answered the next Sunday, only the form was changed to "Why did the Roman Catholics separate from the Church of England?" The class is educative beyond doubt and the plan is worth trying in other town parishes. That adults who attend one or more other services during the day are willing in large numbers to attend such a class in the afternoon is its strongest recommendation. It meets a need evidently. The more informal the better. The creed is recited, one prayer, then twenty-five minutes instruction, almost conversational, on one definite point—direct, clinching. Another prayer and the grace closes.

## QUEBEC

An event which will probably live long in the memories of those attending as well as the new Bishop-elect of the Diocese of Quebec, was the reception in the Cathedral Church Hall on Friday afternoon, held under the auspices of the ladies of the Guild and at which The Very Rev. the Dean of Quebec, Bishop-elect, was made the recipient of several interesting presentations. Mr. Alfred B. Whitehead, people's warden, read an address to the Dean, which was accompanied by a presentation, which was made by Mr. John Brown, of the Episcopal ring, robes and a well-filled purse of gold. The address was beautifully illuminated.

Mrs. P. G. Owen, wife of the Dean's warden, presented to Mrs. Williams a handsome bouquet of roses. Following the presentation by the members of the Cathedral, the Venerable Archdeacon Balfour, on behalf of the clergy of the diocese, and some lay friends of the Bishop-elect, presented the Dean of Quebec with a Pectoral Cross and Chain.

Following this latter presentation the parishioners of St. Matthew's remembered the Bishop-elect, Dr. Laurie, rector's warden, presenting to him a handsome set of Episcopal vestments, and a purse on behalf of their parish.

## BISHOP'S CONSECRATION

Quebec, January 23rd.  
Arrangements have now been completed for the consecration of the Very Reverend Lennox Williams, Dean of Quebec, in the Cathedral at 11 o'clock on St. Paul's Day, January 25th. The ceremony promises to be one of those occasions that will be long remembered in the history of the Church in Quebec. Nine bishops in all will take part in the event. The occasion also will possess a certain uniqueness by reason of the fact that assisting at the consecration will be an Archbishop of the Orthodox Greek Church. He will be Archbishop Germanos, of Baalbek, Syria, who is at present in Canada, having come here from Damascus on a missionary tour of the churches of his communion, and with the object of raising funds for the church's needs in Palestine.

The consecrating Bishop will be the Bishop of Nova Scotia, who will act for the Metropolitan of Canada, who, according to the view of the diocese, is the Bishop of Algoma.

The other Bishops to be present are: His Grace Archbishop Hamilton; Right Rev. Bishop Courtney, formerly episcopal head of the Diocese of Nova Scotia; Right Rev. Dr. Mills, Bishop of Ontario; Right Rev. Dr. Richardson, Bishop of Fredricton; Right Rev. Dr. Bidwell, Bishop of Kingston; Right Rev. Dr. Sweeney, Bishop of Toronto; Right Rev. Dr. Farthing, Bishop of Montreal.

The choir of the Cathedral will be augmented for the important service, and the music for the Eucharist will be Merbeck's. The Litany will be sung by Bishop Bidwell, while the celebrant will be Bishop Worrell, with the Bishop of Ontario as Epistoller and Bishop Courtney as Gospeller.

The sermon will be preached by His



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Grace Archbishop Hamilton, a former rector of St. Matthew's Church, and under whom the Bishop-elect served the first years of his ministry.

The presenting Bishops will be the Bishop of Montreal and the Bishop of Fredericton.

Several of the Bishops who are to take part in the consecration of Bishop-elect Williams, will assist at the services in some of the city churches on Sunday.

His Grace Archbishop Hamilton, a former rector of St. Matthew's Church, will preach at the morning service, and in the evening will preach at St. Peter's Church, also a former pastorate of the Archbishop.

Right Rev. Dr. Richardson will preach in the Cathedral at the morning service and in St. Matthew's in the evening.

Right Rev. Dr. Sweeney will preach at evensong in Trinity Church.

#### SHERBROOKE

St. Stephen's Church here is looking forward to the arrival shortly of its new rector, in the person of Rev. Cecil Stevens, who is now Rector at Shawinigan Falls. It seems a worthy action on the part of the congregation to ask for the son as successor to the father, the late Rev. A. Stevens, D.C.L. The fact that the church at Shawinigan offered to Mr. Stevens a considerable amount in the increase of his stipend if he would remain with them, shows that he is appreciated there as well as in the home town, to which he will shortly come.

#### TORONTO

##### TORONTO

Archdeacon Paterson-Smith, of Montreal, is in the city for a few days.

Canon Hedley, of Port Arthur, is in the city this week.

In the death of Rev. Canon Septimus Jones on Sunday night there passed away one of the oldest clergymen in the diocese. Canon Jones, who was in his eighty-fifty year, was formerly rector of the Church of the Redeemer.

The annual supper of the Anglican Laymen's Missionary Movement took place at St. James' Parish House on Tuesday. The speakers were the Rev. C. H. Shortt, Takata, Japan, Mr. L. A. Hamilton and Canon Gould.

The Rev. Canon H. C. Dixon, of Little Trinity Church, has been appointed assistant chaplain of the Royal Grenadiers. The Rev. J. Russell McLean is chaplain.

Rev. J. Macqueen Baldwin, missionary in Japan, has arrived in Toronto on furlough, after spending several months

in England. It is twenty-five years since Mr. Baldwin undertook work in Japan.

The Rev. Francis Codd entered peacefully into rest on Sunday morning, January 17th, in his ninety-second year, and his death removes one of the few surviving missionary priests of more than half a century ago.

Educated in England for the medical profession, he came to Canada in 1845 and practised for a time in Pembroke and later in Renfrew and Metcalf. Having a desire to enter the ministry, he was ordained in 1860 by the late Bishop Fulford, of Montreal, and after occupying in turn the missions of Clarendon and Aylmer, Que., he volunteered to undertake pioneer work in a district that included a large section of back country from the Patineau to the Booth river, a new field demanding self-devotion and endurance of much hardship. After organizing congregations in this district he was appointed to Portage du Fort.

In the Diocese of Ontario his appointments were the double mission of Westmeath-Stafford, Huntley, Lyndhurst and finally Frankford where, during an incumbency of eleven years, he established and built the church at Glen Miller and in 1899 retired from active ministry.

In Frankford two stained glass windows were placed by the congregation several years ago in loving recognition of the self-forgetting devotion of the Rev. Francis Codd and of the late Mrs. Codd in the service of the church in this parish.

"No man can sit down and withhold his hand from the warfare against wrong and get peace out of his acquiescence."

These words, uttered by President Wilson four years ago, were quoted by Ven. Archdeacon Cody in his sermon on Sunday morning on the subject, "Wake up Canada!"

Archdeacon Cody contrasted the attitude of Prof. Woodrow Wilson with the official American attitude to-day in the face of the wrongs of Europe. He said that while the United States' neutrality might perform services to the belligerents in the matters of Red Cross and supplies, the Allies had a right to ask a favourable verdict in their judgment on the breaking of Hague treaties, the devastation of Belgium, the wanton destruction of life in unprotected English towns and villages, and the sowing of mines on the open sea. While the United States were protesting against the destruction of their foreign trade they should also have protested against the destruction of civilization.

Archdeacon Cody called upon all Canadians to wake up to the realization that the war was striking at themselves. Canada must give to Kitchener and General French every man she can. He thought that the recruiting could not be very large in rural districts, as it would depopulate the farming community. He pleaded for a campaign of education on the war to bring the call home to the young men of Canada. Singing "Tipperary" at hockey matches was not enough.

#### SOUTH SIMCOE DEANERY

The annual Sunday School Convention of the Deanery of South Simcoe was held at Beeton on Tuesday and Wednesday, January 12th and 13th. Evensong was said on the Tuesday at 8 p.m., the Rev. E. G. Burgess-Browne being the preacher. The Holy Eucharist was offered at 8 a.m. on the Wednesday and matins was said at 9.30. A Sunday School Association was formed for the Deanery. Mr. J. E. Addis, of Alliston, was elected president; Miss Wright, Beeton, vice-president; Rev. E. F. Salmon, Cookstown, sec.-treasurer; Mrs. J. Agnew, Cookstown, superinten-

dent Font Roll Department, and Mrs. J. Arnold, Alliston, superintendent Bible Class Department. The convention speakers were the Rev. E. S. Burgess-Browne, secretary of the Diocesan S. S. Committee, the Rev. S. L. Gray, rector of Rosemont, and the Rev. R. A. Hiltz, M.A., Dominion Secretary. The convention was well attended and is more largely attended each year as its helpfulness is more widely known and appreciated.

#### LORNE PARK

Sunday, January the 17th, saw the opening of St. Paul's Mission Hall by the rector, the Rev. H. V. Thompson. The building of this hall is surely a sign of the times. In spite of hard times and war, this artistic yet simple building (36 x 18) was erected entirely by voluntary help.

To Mr. L. A. Hamilton, brother of the Bishop of mid-Japan, and the residents of this fruit growing district, great credit is due. Mr. Hamilton granted the land, and together with enthusiastic workers from Erindale (Lorne Park's "parent") and many residents locally, finished the building for opening purposes last week. Surely such work done for the love of the cause at such a time is a sign of the earnestness and purpose which is gripping people in this year of 1915.

The opening services were most encouraging. The morning service saw 60 present and 20 communicants. The rector preached. In the evening a service was held, such as Canon Dixon conducts at Trinity East, Toronto—lantern slides throwing the various portions of Evening Prayer on the sheet.

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DECKER, N.Y., square piano in dark rosewood case, has massive carved legs, carved lyre with two pedals, full metal frame with over-strung scale, 7 1-3 octave keyboard. This is a well known make, has a very rich tone and is a bargain for.....\$125.  
HEINTZMAN & CO. Grand square piano, nicely polished rosewood case, handsome carved legs, and lyre with two pedals, serpentine base, full metal frame with long over-strung scale, full length keyboard. This instrument is equipped with a number of Heintzman features, has sweet tone and light touch and is a bargain at....\$145.

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DOHERTY six octave piano cased organ in handsome dark oak case, has rail top with mirror, sliding fallboard, 13 stops including Couplers, Vox Humana, Forte, Celeste, etc. Grand organ and knee swell, mouse proof pedals, lamp stands. This organ is practically new, has a beautiful tone and is special at.....\$76.  
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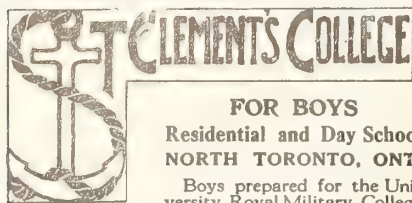
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of any kind could the Church of England call her own. Now we go ahead confident that God is with us and that He will abundantly bless.

On Sunday the 10th inst. the new mission church in Silverthorne district was formerly opened for Divine Service by the Bishop of the Diocese.

The service was very simple and yet beautiful and impressive. Immediately on entering the church the rector of this parish, Rev. A. J. Reid, Rev. E. J. McKittrick, curate in charge, Mr. Hind, representing the mother church, St. Mark's, West Toronto, and Messrs. Wm. Ball and Coburn, representing the congregation, advanced to the altar rail and requested the Bishop to formally open and set apart the building for its sacred purpose. His Lordship then, after the antiphonal reading of the 24th Psalm and the dedicatory prayers, declared the building open for worship.

The dedicatory part of the service was followed by shortened evensong, with special Psalms and lessons read by Rev. A. J. Reid.

Rev. E. J. McKittrick said a few words expressing the pleasure of both himself and the congregation at their presence with them of his Lordship the Bishop of the diocese and the rector of the parish for this special purpose of opening their new building, and on behalf of the congregation thanked all those congregations and individuals who by their gifts or labour had made the undertaking a success, also congratulating the rector on the opening of the third church in his parish.

The rector then gave a resumé of the history of the work from its inception.

In closing the Bishop expressed the pleasure it gave him to open the church, and his satisfaction with the way in which the work had been carried out. His Lordship then gave the congregation as their motto the words "Go forward," exhorting them to "go forward," and living up to their motto, do great things for God and His church.

The building is 60 feet by 24 feet, and is so arranged that the chancel may be completely cut off by folding doors, and the nave used for social purposes during the week.

The Bishop, in conferring the name of "Calvary" mentioned that it was the only church of that name in Toronto diocese.

### PETERBORO

The dedication services in connection with the beautiful new chancel of All Saints' Church, which virtually marks the completion of one of the most dignified and substantial church buildings in the city, were held on January 14th. A large congregation filled the beautiful, newly decorated nave, and there was a large attendance of local and vicinity clergy. The dedication was performed by the Bishop who was assisted by the following clergy:—Ven. Archdeacon Warren, Toronto; Rev. Rural Dean Pickford, Brighton; Rev. Canon Davidson, St. John's; Rev. W. L. Armitage, St. Mark's, Toronto, first rector of All Saints'; Rev. James Pryce, St. George's; Rev. F. J. Sawers, St. Luke's; Rev. Edward Soward, Peterborough; Rev. Ben Oriel, St. John's, Lakefield; Rev. C. W. Holdsworth, Havelock, and Rev. R. B. Grobb, rector of All Saints', under whose ministration the church and chancel have been completed. The sermon was preached by the Bishop from the 16th verse of the third chapter of the First Epistle of St. Paul the Apostle to Timothy—"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

### MOUNT DENNIS

The Bishop will open and dedicate the Church of the Good Shepherd on Monday, February 1st, at 8 p.m.

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## A TRINITY COLLEGE UNDERGRADUATE INTERNEED IN GERMANY

The following from the London Daily Mail of January 6th, refers to a young Canadian, the eldest son of the late Judge Ketchum, of Cobourg, and a nephew of Mr. N. F. Davidson, Toronto. He is an old Trinity College School boy and an undergraduate of Trinity College, Toronto, and was studying music in Berlin under Lhevinne when war broke out and was imprisoned shortly after.

### BRITISH PRISONERS

The Bishop of London has received the following letter from the English chaplain in Berlin:—

"St. Stephen's Day,  
December 26th, 1914.

"Dear Bishop of London,—Your letter which Bishop Bury has sent me has made me very happy, although I am afraid I have really not done very much. I found the letter awaiting me on my return from my first visit to the soldiers' camp (English prisoners) at Doberitz this morning. Through some mistake it had not been announced that I was coming, and when I arrived, there was a very lively international snowball match in progress, but as soon as the word "Church" was passed around, a lot of men quickly got together, and we had a capital service, and sang the Christmas hymns most lustily. Several stayed for Holy Communion afterwards. It seems that the men have regular services by themselves, although unfortunately they have no books.

"Yesterday, Christmas morning, I was able to administer Holy Communion to about 200 civilian prisoners at their camp at Ruhleben before taking the first celebration at St. George's at nine. With much ingenuity the men had arranged a beautiful little altar with cross and lights, and it was so nice to be with them. I should like to mention especially the fine and plucky work a young Canadian Churchman, J. D. Ketchum, a music student and a member of the C.E.M.S., has done among his fellow prisoners during the last two or three months. He has won the confidence of all, arranged services, trained an excellent choir, and, as I often feel, would make an invaluable priest.

"I thank you, my lord, in the name of us all, for your cheering message and prayers.

(Sgd.) H. M. WILLIAMS."

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## Women's Work and Social Service

THE other day, in going through the contents of my desk, I was so much interested in re-reading some of the English letters received during the last six months, that it occurred to me that some extracts from them might appeal to others.

A friend who has lately gone to live in Oxford, writing three days after the declaration of war, with some general comments, adds this touch—the first glimpse for me of the transformation of the ancient universities:—

"Oxford is to be a hospital centre, and at the present moment Christ Church, New College and Keble are filled with Territorial troops."

A much loved old friend writing on September 26th says:—

"I only allow myself to read the papers for a certain length of time, there is so much work to do for our dear men both in Army and Navy. . . . Isn't it marvellous how the whole Empire has rallied to the Motherland. That surely is wonderful evidence as to the wisdom and sanity of our manner of ruling—no, not ruling, but holding together—absolute freedom everywhere, with the Motherland—such a little place—in the centre, to which all are bound, but not with chains."

Three weeks later the same correspondent says:—

"It is dreadful to be so intensely hated as we seem to be by Germany. It feels like the presence of some evil spirit. . . . We are very busy knitting and sewing for our dear men and many intercessions go up daily for them and for our Allies."

Another who has retired from active work after many years of fruitful and honourable public service, makes this characteristic comment:—

"The war is very sad, but one feels it a sort of St. George and the Dragon business; the issues are so much more simple and direct than they often are."

A young wife tells of activities, ordinary and extraordinary, for her husband is tuberculosis officer for the southern division of the county, with dispensaries to oversee and patients to visit in their homes. This work of course has been increased since the war begun, owing to the departure of some of the medical officers. She continues:—

"You can imagine how Alec is working in other ways too. His chief occupation is splints when he does get a minute; he has organized the making and padding of a large number for the Red Cross Society. Men in the different parishes are doing the timber work, and the women are padding; 150 go up every week and Alec goes round and keeps up the standard. Then, too, the C.E.M.S. men are all helping with relief work and he is one of a band to act as the Vicar's helpers."

\* \* \*

The ardent soul and anxious heart of one who lives in the very centre of things finds utterance thus:—

"The shadow of death under which we are living has been growing darker. I cannot tell you what it is like. It is not one's personal bereavement, tragic

as that is for so many of us, it is the sensation of a world crumbled about one's ears—of values that have been all one's life permanent, shifted and no longer trustworthy—of, not a nation, but a continent, in its death throes. For me, who have cared all my life for Germany, and dreamt of a great alliance between us and them for the peace of the world, it is literally heart-breaking, and though I feel sure that half the stories of atrocities are false, still a residuum remains which is absolutely unpardonable, and which breaks up forever the idea of Germany as a really civilized nation. . . .

"My brother Hal, as you know, has fallen. Leonard (another brother) is on a torpedo destroyer. Adrian (the writer's only son, 18 years old) is with his regiment at Dover and may go at any time. One of our nephews is already at the front and another going, and of course countless friends and acquaintances. One reads that terrible list every day with a sinking heart. And outside—never have the summer and autumn been so beautiful; floods of sunlight and blue, quiet skies and golden moonlights, one wonderful hour after another. Sometimes I wonder if the beauty of the world is more intense now that we feel we do not know if tomorrow we shall see it, for the danger of invasion, though we think it slight, may be a serious possibility. . . .

"To-day as I walked across the park, picking the last roses in the November sunlight, it was all so still, so beautiful, that the charm of England, the stability of the thousand years of civilization seemed incarnated in the landscape. And not fifty miles away, for we are close to the sea, men are shooting each other like rats, each convinced of the justice of his cause. And so few realize that all the misery is punishment to us all, for our luxury, our self-seeking, our callousness about the suffering of others, our forgetfulness of God—for that is what it means."

A more tranquil hope, the spirit of later life, from one who has passed the limit of "the days of our age" is here expressed:—

"I must tell you one remarkable sign of the times. A friend of ours is rector of a church in the Covent Garden district. When he went there first, many years ago, he instituted a daily service. When the men in the Garden first heard the bell they thought it meant an alarming fire and rushed hither and thither to discover its whereabouts. They had never heard the bell before, the church having been shut from Sunday to Sunday. The other day my maid was staying in London during her holiday, and was one day in Covent Garden at noon. The church bell rang: it was the *Peace Bell*, the sign for a minute's prayer for our men, and every hat went off and for the minute or two there was silence—no buying or selling, though in the very midst of a busy day."

\* \* \*

These are all south country letters; a correspondent in the north writing on December 3rd says:—

"In the midst of all the sorrow and anxiety one begins to hope it may produce a better feeling and understanding between class and class; we are all drawn so much closer together by the common danger. The response of India has thrilled everyone; one feels that it is a true case of casting bread upon the waters and finding it after many days. Many a soldier or civil servant, now retired, must look back on years of lonely, hard work spent in administering justice in some up-country district,

and feel that now he has his reward. . . . In spite of all the hard work it seems impossible to keep all our men, well and wounded, supplied with all they need. . . . We have begun a girls' club to try and keep some of these silly girls from working havoc among the young soldiers in training in the town. You know what difficulties these uncontrolled, undisciplined girls have caused in every place where there are camps and barracks, doing all they can to hinder the already tremendous task of turning recruits into first-rate soldiers in such a short time. Our club is to be open every evening during the winter. . . . We have at the front or training every single male relative who is of military age. My two brothers are over age, much to their grief, but they are doing what they can at home. Our 'pitmen,' after requiring much rousing to the necessity for action, have enlisted splendidly and are promising to make excellent soldiers. As forty at one colliery expressed it to their manager, when coming to tell him they meant to enlist, they feel now 'they had better go out and finish the job.'"

Every letter refers affectionately to Canada. Here is one reference:—

"The beautiful part is the way all are united in sacrifice. It seems to have brought out the best in everyone. What splendid fellows the Canadian contingent are. I have seen many of them with their bronzed faces and stalwart figures, they make us look pale in London. . . .

"We have a Belgian gentleman with us just now. He has been invalided and cannot return to the army, much to his chagrin. He is a most interesting man, having been a journalist and a great traveller. We have started two houses in the village for refugees and it has been a business getting them ready and the people into them, some who have not a rag except what they stand up in. . . . Floods of excellent French are being poured out at this moment by our Belgian guest to my husband, and it is very difficult to keep my attention fixed when his gestures become very eloquent."

Another vivid and delightful letter, in the Christmas mail, must be quoted:—

"I went back to the hospital for a time when war broke out; then helped a voluntary hospital to get itself into shape, and my last bit of nursing was a thrilling three weeks in Calais, helping in a French hospital, the weirdest experience I have ever had. My sisters are working very hard in a Red Cross hospital here. My eldest brother is in the Persian Gulf with the Indian Army, and Percy with the Territorials at home. . . . We are a quiet party for Christmas, but very cheery in spite of everything. There are a lot of men billeted about here, and we have all been taking a share in getting extras for their Christmas dinners, and there are festivities in connection with the hospital, so there has been more fussing

about plum puddings, crackers, etc., than one would have thought possible. The wonderful spirits and cheeriness of the men too 'bucks' one up, and keeps things going. The irrepressibility of them!"

In reference to a statement concerning the conclusions of the Peace Conference, "that the world will no longer be deceived by the idea that preparation for war is assurance of peace, the letter continues:—

"It is a subject on which so many of us feel so bitterly just now, believing as we do that if only France and England had prepared more thoroughly for war, if only we had listened to our greatest General, even if the war could not have been stopped, it would have been immeasurably shortened and Belgium's long-drawn-out agony averted. . . . It looks as if we had a very long and wearisome road to travel before we shall be in a position to impose such peace terms as shall be for the security of the world. And that, surely, is the great duty we owe, not only to this, but to the next generation. . . . I found the other day a copy of verses written for the Queen's birthday in 1900, the last lines so appropriate this year:—

'O, my dear land, whose sons where'er they came,  
Of freedom and of right have sown the seed,  
Behold their sons in serried thousands claim  
A place beside thee in their hour of need,—  
Thy peril theirs, thy fortune theirs, thy fame!  
Thinking of this am I not blest indeed?'"

Just one more. A young friend, with the first picture of her first baby, gives this charming touch:—

"You will not know why she was named Marietta. Our vicar was preaching about some poor Belgian refugees he had seen during the week, his text was, 'A merry heart doeth good,' and in this case it was a little Belgian girl whose 'merry heart' enabled her to cheer those whom words failed to comfort—her name was Marietta."

\* \* \*

I was telling this story to a friend here and she gave me the following lovely bit from an American letter received by her at Christmas time: "My little nephew, not yet three, and with an American nurse of no particular sympathies, startled his parents recently by introducing into his prayer something they could not quite understand. After saying 'God bless Father and Mother, little brother and aunties and my little dog,' he had added, 'And God bless Tichener

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and make him beat ev'ey time.' They discovered at last that the baby is praying for Lord Kitchenier, and that he had introduced it himself from an overheard conversation, as far as they can make out. When babies pray for the Allies of their unprompted own accord, there must be the right answer in good time, seeing that their angels behold the Face of our Father in Heaven and are so near the heart of the Divine."

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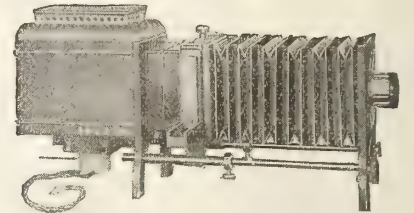
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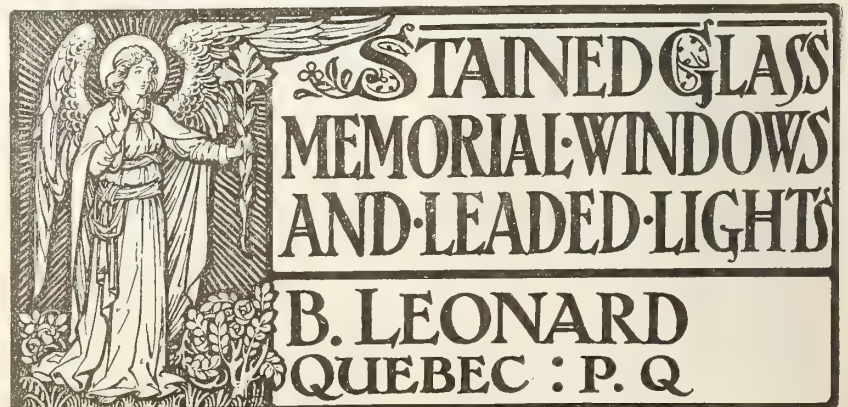
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# Church Life.

TORONTO, ONTARIO

THURSDAY, FEBRUARY 4, 1915

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# Church Life.

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## The Week

RATHER an interesting question this. Of course poor people have souls of a sort, because you see they could not even be poor people if they had not.

But do poor people's souls count *pari passu* with the souls of professional people, of rich people, of upper class people? We seem so frequently to arrange things as if the poor people did not count except as partakers of the benefits. Who ever asked the poor people what their opinion was as regards the plans for the new church. The rich man is consulted, often very humbly, and he would be seriously considered if he prepared to stick the vestry on the off side instead of the near side of the building. The professional man is asked for an opinion, and his view of what was both appropriate and beautiful is carefully weighed. The poor man has no ideas, is not supposed to have any, and is consequently disregarded. Evidently in this respect his soul is not sufficiently developed. So we come to the very interesting point that wealth is able to develop souls in directions that poverty fails to touch. The doctor and the lawyer likewise are possessed of a preciosity denied to the poor man. Moreover who ever considers the poor people in the matter of services when there is a mixed congregation? Perhaps one reason is that the poor man

goes and samples the service, and just simply stops away, and is heard of no more, while the more developed soul makes itself irritatingly felt, and claims its dues. In so many ways it is clear that the poor man's soul is not sufficiently developed to make him count. The mystery is as to what will be done with them when they cross the river, and land on Canaan's shores. What a number of problems lie very close to our own lives, problems that we never notice, and which, if we do notice them, are very uncomfortable.

THERE seems no limit to the generosity of people since the war began. Yet there must sometimes be a danger of giving away that which we have no right to give, or a very doubtful right. We were told the other day that a bank gave a huge cheque to the Patriotic Fund, and then stayed the annual gifts, or bonuses, or whatever they call them to its employees. Is this true? Has a bank any right to give such donations at all? If a bank did give such a donation and then withheld its annual increases or gifts, should the Government or the Patriotic Fund accept it? It may be that private firms are doing the same. Imagine a firm giving a big cheque to patriotism, then cutting salaries all round, laying off men, but not cutting the directors' fees one cent. This is probably all imagination. If such a thing could happen it would be the meanest kind of advertising and the poorest kind of policy. For everything we get we pay. Whether we call it retribution, or justice, or cause and effect. Mean conduct may produce money, but it does not produce anything else that is worth having. Even as regards the money it is not a new situation for money and damnation to join.

THE Post Office Department on January 28th, issued this notice concerning mail for Canadian soldiers:

With reference to the correct addressing of mail for soldiers at the front, it is desired that every publicity should be given to the fact that in order to facilitate the handling of

this correspondence, and insure its reaching the addresses without delay, there should be included in the address of all letters and packets:

Name of soldier in full.

Regimental number.

Battalion, battery, squadron or unit.

Brigade.

Number of contingent.

WE have again received a copy of the now notorious chain of prayer and we can only reiterate the advice given more than once by the Bishop of London, that all who receive it should at once commit it to the fire.

THE Post Office Department has made arrangements whereby the ordinary rate of two cents per ounce applicable to all letters sent from Canada to the United Kingdom, will apply to letters addressed to British and Canadian troops on the continent. The rate on ordinary letters from Canada for the continent is five cents for the first ounce, and three cents for each subsequent ounce, so that this extension of the two-cent an ounce rate to letters addressed to our soldiers on the continent, is a decided reduction in favour of correspondence going to the soldiers.

THE foreign mission is the outpost of the army of the Church militant, in its battle with ignorance and vice. There are many reasons why we should support and extend the works of the Church which are being put before us at this season. One or two are sometimes lost sight of. The degradation, vice and cruelty which accompany heathenism, are a menace to the civilized and Christian peoples of the world, —under conditions which would be impossible in a Christian country, loathsome diseases originate and are propagated, and abominations unspeakable are practised without rebuke. The human race is realizing more and more its solidarity. One member of the body cannot suffer gangrene without the whole body suffering, and in self protection, if for no better reason, Christian

peoples are bound to see to it that Christian civilization, and enlightenment are spread abroad over the earth.

ANOTHER point often overlooked is the inspiration which foreign mission work is to the home work of the Church. No congregation which is a liberal giver to foreign missions, is ever backward in doing

its duty in meeting local needs. Moreover, a common interest of this kind does much to soften party feeling if not to obliterate party lines among us. It brings men and women of differing opinions together with a common object, and enables them to understand and appreciate what is beautiful and unselfish in one another. It is scarcely necessary to add, that the heart which is unmoved by the woes of heathendom, the wail of starving children in a famine stricken India, the loss of life, torture and anguish, in some fearful uprising in the near or far East—which brings to itself its own spiritual privileges and its own Christian civil institutions, which has never learnt to brood over the miseries of its black or yellow brethren with the yearning love which is not satisfied until it has done all that it can, is very far indeed from the heart of the Master who came "to seek and to save that which was lost."

Mistakes in methods there may have been, and there always will be, but foreign mission work is everyday furnishing evidence in direct contradiction of most of the criticism levelled at it. The disciples toiled all night and caught nothing—cold, wet, despondent, probably weary and hungry, they waited in the dark, but the morning brought the Master and the word of power. So, if in many parts of the field success seems to our dulled vision to be slow in coming there may be making ready in the secret counsel of our God the great multitude which shall be our joy coming in the morning.

The Synod of the Diocese of Ottawa will meet on February 23rd to elect a new Bishop. The Bishop of Algoma will preside.

**A New Bishop for Ottawa**



# Consecration of the Bishop of Quebec

(By our special correspondent)

A STRIKING scene was witnessed in the Cathedral of the Holy Trinity, Quebec on the Feast of the Conversion of St. Paul, January 25th, when the Very Reverend Lennox Waldron Williams, M.A., D.D., was solemnly consecrated sixth Bishop of Quebec. A considerable number of bishops had assembled for the occasion and those who joined in the laying on of hands were the Most Reverend Archbishop Hamilton, the Right Reverend the Lord Bishops of Nova Scotia (acting Metropolitan), Fredericton, Montreal, Ontario, Toronto, Kingston, and Bishop Courtney. What gave the occasion an historic character was the presence of an Archbishop and other clergy of the Greek Orthodox Church, who attended the service in their full vestments and occupied seats of honour within the sanctuary.

In the procession were the Cathedral choir, clergy of the diocese, the Bishop Designate, attended by two presbyters, and the Bishops and Archbishops, each attended by chaplains. The archiepiscopal crozier was carried before the acting-Metropolitan, who came last in the procession. The Greek Archbishop, vested in mitre and cloth of gold vestments, was attended by a priest and deacon carrying lighted candles and his pastoral staff. Archbishop Hamilton, vested in scarlet robes (as were all the bishops) and wearing his mitre, was attended by a chaplain carrying his pastoral staff.

His Grace Archbishop Hamilton entered the pulpit and, wearing mitre and holding his pastoral staff, delivered the sermon. The text was, "We are labourers together with God, we are God's husbandmen, we are God's building," 1 Cor. 3:9. His Grace dwelt on the apostolic office referring to the unique position held by the bishop in God's building, which building we all—clergy and laity—are.

After the sermon, the Bishop-designate, attended by two presbyters (Ven. Archdeacon Balfour and Canon Allnatt) was presented to the acting-Metropolitan by the Bishops of Montreal and Fredericton. The Chancellor of the diocese then read the Record of Election and the confirmation thereof by the Bishops and the declaration that the oath of obedience to the canons of the General, Provincial and Diocesan Synods had been taken. All then knelt and the Litany was commenced. The Bishop of Kingston sang the Litany to Tallis' setting, the whole congregation joining in the well-known music of the responses. It was a wonderful volume of sound—a living and heartfelt impetration to the Throne on high. The acting-Metropolitan, seated immediately in front of the altar, then addressed the Questions to the Bishop-designate. Afterwards the Bishop-designate, accompanied by his presenting bishops and chaplains, retired and returned fully robed and knelt again at the altar-rail before the acting-Metropolitan. The "Veni Creator" was sung to Dyke's music amidst an occasion of deep solemnity, followed immediately by the act of consecration and the words "Receive the Holy Ghost . . ." as the laying on of hands took place. The hymn "Round the Sacred City Gather" followed, the collection was taken up for the Widows' and Orphans' Fund of the diocese, the offertory was made and the Holy Eucharist was proceeded with, the newly-consecrated Bishop, presenting Bishops and chaplains all remaining kneeling before the altar-rail. After the consecration, Bright's splendid hymn "And now, O Father, mindful of Thy Love," was sung. Only the Bishops, the Greek Archbishop and some clergy communicated. The "Gloria in Excelsis," sung to Merbecke, was a

veritable act of praise and supplication, into which the whole congregation seemed to enter heart and soul. Then came the Post-Communion collects and then, by pre-arrangement, just before the Blessing, the Greek Archbishop offered up prayers in Greek for the King, for the Archbishops, Bishops, clergy and people and specially for the newly-consecrated Bishop and finally that England might have victory "over the barbarians." These prayers, were chanted and took the form of a litany, and after each petition the "Kyrie Eleison" was sung. The singing was very skilfully and beautifully done and reminded one of a plaintive, solemn melody. It gave a wonderful sense of completeness to the service to have the litany of the Greeks on behalf of the new Bishop offered up in the presence of the Blessed Sacrament. The acting-Metropolitan then pronounced the Blessing and the procession left the church, singing the hymn, "All Hail the power of Jesus' Name."

## THE ENTHRONEMENT

At 8 o'clock in the evening the enthronement took place. Again the Cathedral was filled with a great congregation and the procession was formed in the nave. The newly-consecrated Bishop, attended by his chaplain, upon his arrival at the door of the Cathedral, knocked for admittance. The acting-Metropolitan then enquired "Who is there?" To which the new Bishop answered "The Lord Bishop of Quebec, who prays that he may be enthroned." The procession then went up the nave to the chancel, singing the hymn "Glorious Things of Thee are spoken." The Bishop knelt at the altar rail and commended himself to God in private prayer. Then the collect "Prevent us, O Lord" was said, after which the Archdeacon presented the pastoral staff to the Bishop of the Diocese and the acting-Metropolitan and said: "God, whose grace hath called thee to this office be thine aid, and grant thee thine heart's desire, endow thee with judgement, knowledge, bounty, purity, lowliness and patience, establish thee in righteousness and holiness and evermore grant thee His peace, through Jesus Christ our Lord. Amen." The whole congregation then joined in singing as a great act of praise and thanksgiving to God the Doxology. Evensong followed with proper Psalm (122nd) and lessons (Ezek. xxxiii. to 9 and St. Luke x. to 16) and collect. The choir sang an anthem, after which the Bishop of Montreal ascended the pulpit and delivered a most appropriate address, referring specially to the fact that the new Bishop was seated in a throne especially sacred to him because a former occupant of it had been his father. After paying a tribute to the aged Archbishop, who was present, his Lordship turned to the Eastern clergy present and welcomed the Metropolitan of a province of the ancient Patriarchate of Antioch, where first the name "Christian" was used. He referred to the fact that the See of Canterbury would forever be closely connected with the Eastern Church inasmuch as one of the occupants of that see had been Archbishop Theodore, who was a native of Tarsus. His Lordship saw deep significance in the attendance of His Grace, the Archbishop of Baalbek, at the services of the day, inasmuch as it presaged a closing of the rent in the seamless robe of Christ.

Just before the Benediction, the Eastern clergy (who had occupied the same seats as in the morning) rising up, chanted a special litany and the "Gloria in Excelsis," two unfamiliar though very beautiful strains. The litany was

entoned by one of them, to which the others sang the response, "Kyrie Eleison." The translation of the litany runs thus: "Have mercy, O God, we beseech Thee, accept our supplications and we beseech Thy Holy Name for the blessing of the King of Great Britain, George the Fifth, and all the Royal Family and his faithful people. We beseech Thee for the blessing of all the Christian Archbishops, Bishops and specially the Bishops who are present in Thy Holy House and specially Bishop Lennox Williams, and the priests and deacons and sisters of mercy and all our brethren in Christ. Amen."

All was said in the Greek language. Their voices were the well trained voices of a singer. Afterwards the Blessing was pronounced and the procession formed and left the church to the strains of "Rejoice, the Lord is King."

Thus ended a notable day in the history of the Church in Quebec, and one that filled the hearts of Quebec Churchmen with gratitude that God had granted to them a faithful and true Father-in-God upon whom on that day had descended the Holy Ghost, as of old He descended upon the Apostles, to make him an Apostle of the Holy Catholic Church in the Diocese of Quebec. Very appositely did one of the Greek clergy remark (when some one spoke to him of the snowstorm that was raging without) that just as at Pentecost it was by means of tongues of fire that the Holy Spirit descended, so to-day on this Pentecost, He makes His descent on the wings of the whirling storm.

## GREEK ORTHODOX CLERGY PRESENT AT THE CONSECRATION OF THE BISHOP OF QUEBEC

THE Greek Orthodox Archbishop who attended the Consecration Service of Quebec's new Bishop was the Most Reverend Archbishop Germanos, Metropolitan of Baalbek, near Damascus, in the Patriarchate of Antioch. His Grace is visiting Canada in connection with his ecclesiastical institutions in the vicinity of Mount Lebanon. He is staying in Montreal and accepted the invitation of the Bishop to attend the Consecration Service at Quebec. He was accompanied by the Rev. Agapios Gholam, a resident Orthodox priest in Montreal, and by Deacon Sophronios Beshara. They are all Syrian by nationality and language. His Grace has shewn himself ready to foster friendly relations between the Anglican and Eastern Orthodox Churches, and expressed the hope that after the war further progress may be made in this direction.

A feature which attracted the attention of all those present at the service were the vestments worn by the Eastern clergy. The Archbishop's vestments were essentially the same as the Eucharistic vestments worn in many Anglican Churches, according to the requirements of the rubrics of the Prayer Book.

Thus is Eastern Christianity also rich in Christian symbolism and every ornament of the Church or of the clergy is a real reminder of some truth of religion.

The Archbishop has come to this country anxious to shew to the West the customs of their Christian brothers in the East. He is truly desirous of doing something towards healing the breaches of Christendom. One would have rejoiced to have seen the Archbishop take part in the actual laying on of hands, but though he was personally ready to do so (so far as could be gathered from conversation through an interpreter), it was felt wiser not to take so important a step at the present. But come it will in time, there is no doubt. Archbishop Germanos has advanced to the stage of inter-communion—that is he has communicated us at the Eucharist in the Orthodox Church and we have given to him communion at our Eucharist. All over the world acts of friendship and of co-operation are tak-

ing place—as they grow in volume and in intensity there will be a gradual welding together of those two branches of Catholicism—the Greek and the Anglo-Catholic Churches.

## Question Box

**Ques.**—What is the meaning of "coals of fire" in Romans xii. 20? —E. C. M.

**Ans.**—Coals of fire must mean the burning pangs of shame which a man will feel when good is returned for evil and which may produce remorse, penitence and contrition.

**Ques.**—What authority is there for a celebration of the Holy Communion when a large congregation is present and no one communicates?—A. T. C.

**Ans.**—There is none. We believe that such authority is allowed in the Episcopal Church of the United States by some Bishops, but there is no rule for such a service in the Church of England. The rubric in our Prayer Book forbids it.

**Ques.**—Should the collecting plates or only the alms be received in the alms dish?—H. E.

**Ans.**—It is better that only the alms should be presented, as the collecting plates do not need to be presented. They are merely intended as a convenience for bringing the people's offerings up to the alms dish.

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## MISSIONS

**D**URING the last three weeks the attention of all Church people has been directed to the subject of Missions. This is a wonderful step in advance when we look back ten or twenty years, and as we recognize the change we are bound to say that it is especially due to the Laymen's Missionary Movement. There are some Churchmen who have no use for the Laymen's Missionary Movement, and who have pressed the argument of undenominationalism to its extreme limit. While we know that missions should be dear to the heart of the Church because to her was given the great commission to evangelize the world, and it was therefore her special duty and privilege, yet, at the same time, we are bound to confess the part that the Laymen's Movement has had in awakening the dull conscience of the Church to her duty. It is always a matter of surprise that the Church should ever have failed to be enthusiastic for missions when we consider that it is the first mark of a faith that has found its centre in the personal love of our Lord. Andrew at once finds Peter, Philip brings Nathaniel, Levi makes a banquet to his fellow publicans that they may have the privilege of meeting the Redeemer, and so it has always been when the love was a personal one. It may be that in the Church in the past too much emphasis was placed upon what the soul received from God. It was too apt to rest in contemplation of its own needs, of its own joy, and its own future, rather than upon the needs of God's love, His redemptive work, the energizing force of the Holy Spirit. However, these things seem to be in the way of improvement, and nowadays many men who derided the idea of missions, have come to recognize them as one of the tests of a real live Christianity, and a proof of obedience to the will of God. Objections there still are and always will be, especially on the ground of home needs, and of unsatisfactory work in the mission field. Home needs are largely the outcome of offers of Christianity that have been treated more or less with contempt, and home work is often an exaggerated outlay that produces comparatively small results. Unsatisfactory work in the mission field is no greater, probably much less, than unsatisfactory work at home. The work at home that requires larger churches because of the increased attendance is not too self evident; and the churches that are less well attended than they used to be are not at all uncommon. We always have reason and excuses for such cases, but it is doubtful whether in the calm consideration of the value of the Gospel message they are not silent accusations that the presentation and acceptance of the Gospel have failed. There is very little of fermentation in the leaven, and so the barrel of flour remains unaffected or spoilt. To think seriously of the mission question means for most people an abiding sense of shame. The Divine Will which would use all Christians for the gathering in of the Gentiles is thwarted by our formalism, our selfishness; our ignorance, and our second rate ideas of what Christianity ought to stand for. Can we be surprised at the lack of missionary enterprise when in so many churches the minds of the congregation are fixed upon their own comfort, and when they shew an intolerance towards their own fellow worshippers? Our judgment will be that, as God is not mocked, we shall reap as we sow.

## The Church in the West

**I**N the West is a mission in charge of a layman who until he came to Western Canada, lived in London, and was connected with a church that had all the traditional adjuncts of Catholic worship. What the change meant for him was shewn by his remark that when he reached Winnipeg he felt that he was in a large village, when he went on to his mission he seemed to have come to the end of the world.

For an account of his field of work I am indebted to a visiting priest. Their day began with a journey of eleven miles on a hand-car, propelled by man-power and decrepit through years of service. How far it had fallen from the rigidity of its prime was evident when it wobbled from the track thirteen times on the trip. Such a habit—annoying on a level stretch of road—becomes exciting on a high embankment or bridge.

Service was held and after dinner the lay-reader and visiting priest worked their passage back to their starting point. Here an afternoon service was held. Owing to the late arrival of a family with a child to be baptized, there was no time for an evening meal before returning to the hand-car for another run of eighteen miles. It was now dark and cold—so cold that some bread and cake in the pockets of the travellers was frozen too hard to be eaten. This last stage of the journey lay for the most part through a forest broken only by the homesteads of five Galician families. Apart from these, the only sign of life in the desolateness of the wilderness was the scurrying of an occasional rabbit across the tracks and the distant howling of wolves. On arrival the day's labours came to an end and evensong was said. Next morning the return trip of eighteen miles was made.

In another mission—in this case within a hundred miles of Winnipeg—conditions of a very different kind are found. There are five stations where services are held. At the central church, and at two of the other four, there is a service every Sunday. This involves drives of twenty-six and twenty-eight miles in alternate weeks. The distance, however, is not the greatest difficulty. For miles one drives over corduroy roads, across swamps otherwise impassable.

The mission is Indian and Native,—the natives being what are popularly, if somewhat offensively called half-breeds. Unhappily in this mission heathens are still to be found. There is a medicine man who wields considerable influence. In his equipment he has a contrivance by which he can make his tent revolve bodily about a visitor sitting within. The

object of this performance is not clear. It seems probable, however, that he aims in this way at retaining his ascendancy over his adherents.

The most noticeable custom of these heathen Indians is the drum dance. Amid the din made by the beating of many tom-toms these people dance themselves into a state of frenzy. In their excitement they give away—freely and finally—anything they possess. Horses, cattle and even their wives are thus disposed of.

On the occasion of a visit to the Rural Dean one of these dances was held. The missionary in charge had incurred the displeasure of the heathen Indians and the dance outside his house was intended as a hostile demonstration. The Rural Dean had not returned home as was supposed and on his unsuspected appearance the Indians scattered in all directions.

It may be said that the hardships and difficulties I describe are no greater than those undergone by physicians, railway men, mounted policemen and others. I fail to see, however, that the great or greater difficulties of others makes the missionaries' difficulties less. Such experiences as I have described might, indeed, on occasion be regarded as pleasant adventures. But when they come week after week in the cold of winter—as I write it is about forty degrees below zero—and in the heat of summer, they would be to most of us certainly trying.

But all this is beside the mark. My object is not to describe our missionaries as heroes of endurance beyond others; it is to give information about some aspects of the work of those for whom our sympathy, our prayers and our alms are asked. If what I have written helps to make sympathy better informed, prayer more fervent and gifts more intelligent, I shall be more than satisfied.

G. H. B.

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### ALGOMA

The news that Bishop Thorneloe is to remain as the ecclesiastical head of Algoma Diocese will be received with great satisfaction by the clergy and laity throughout this vast district. At the time of the election of a successor to Bishop Hamilton of Ottawa, the Right Rev. George Thorneloe was elected on the first ballot, but declined, preferring to remain in the diocese where he has spent so many years of hard labour. His lordship did not wish his name to be placed in nomination at the subsequent election, but so overwhelming was the vote in his favour that he acceded to the wishes of the Ottawa Diocese. At the recent meeting of the Deanery in North Bay representations were made to the House of Bishops, urging the members to give consideration to the claims of Algoma upon the almost indispensable services of its present Bishop, who desired to remain in his present charge.

The decision of the House of Bishops in refusing to accept Bishop Thorneloe's resignation from the bishopric of the diocese, is possibly a result of the representations made, and is pleasing alike to Bishop, priests and people of Algoma.

### GRAVENHURST

The children of St. James' Sunday School have donated \$5 for the relief of the Belgian children, having given up their Christmas tree that the money might be given for that purpose.

### SCHREIBER

On January 26th the opening service was held in the new church. The sermon was preached by the Bishop of the diocese—Haggai 2:9. There were also present Archdeacon Gilmour, Rev. E. Pierce-Goulding, Rev. P. Bull, Rev. G. F. Bull, Rev. W. Trickett, and the incumbent, the Rev. E. H. C. Stephenson. The service was very hearty and the music beautifully rendered by the

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newly reorganized choir, due to the careful training by their able leader, Mr. P. T. Riggs. The cost of the building amounts to \$5,400, this including heating and lighting. And, when all promises have been redeemed there will still be left about \$800 to raise to clear all debt on the building. The church is greatly indebted to the W. A. for all they are doing. The Dominion W. A., the Algoma Diocesan W. A., the Toronto W. A., and the Parochial Branch are all rendering their assistance and without their help it would have been impossible to have opened the church at this time of financial depression. It will still be necessary to add the brick veneering when the other debt has been paid and the money raised for that purpose. We must thank God for His blessing on the work and the thanks of the church are due to all those who so earnestly co-operated in the undertaking.

### CALGARY

At a joint meeting of the Calgary Clericus and the Ministerial Association of Calgary, held before Christmas, to consider the question of religious education at the public schools, the following resolution and recommendation were unanimously agreed to, viz.:

"That steps be taken to wait upon the Provincial Department of Education with the following suggestions:

"1. That the use of the Lord's Prayer at the opening of all schools in the Province be made compulsory, to be followed by the reading of a Scripture passage, without note or comment, the Book of Selections authorized by the Department of Education of the Province of Ontario being suggested in this connection.

"2. That a copy of the Ten Commandments and of Christ's Summary of the Law, printed in large type, be hung in every schoolroom of the Province.

"3. That the Curriculum of Studies be made to include the employment of some text-books or books on ethics and morals.

"4. That, recognizing the generally high character of the teachers of this Province, and realizing the influence for good or for evil which they can exert on the scholars committed to their care, we recommend that the Department of Education continue to exercise the greatest vigilance in maintaining the highest standard of Christian character on the part of teachers and inspectors.

"We recommend to the meeting that it take the necessary steps to ensure the wide circulation through the Province of a petition to the Department of Education along the lines intimated above."

The appointment of Ven. Archdeacon Hogbin as Rector of St. George's, with All Saints', Calgary, has been very heartily received by both parishes, and the Archdeacon has, with his usual energy, entered upon his new work.

The City of Calgary has now twelve parishes and two missions.

A central committee of laymen representing all the city parishes has been formed in Calgary to further the every member canvass and generally to advance the cause of Home and Foreign Missions.

Mr. Sidney Houlton, honorary secretary-treasurer of the diocese, has been giving much valuable information in Calgary, Lethbridge and Red Deer in regard to the condition of diocesan finances, and the tide of missionary interest, in work at home and abroad, appears to be rising. The use of the Duplex envelope has been made obligatory throughout the diocese by the Executive Committee of the Synod.

St. Hilda's College and the Bishop Pinkham College are again in operation after the Christmas vacation. The



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attendance at both institutions is much as it was last term.

Rev. D. J. Watkins-Jones, the new Rector and Rural Dean of Macleod, is

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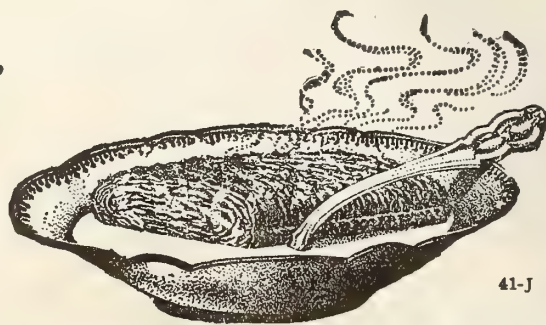
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working with great energy. He report the best gathering yet in the Deanery. Every priest in this Deanery is optimistic and each one has pledged himself to do everything in his power to advance the interests of the diocese.

Owing to illness the Dean of Calgary (Dr. Paget) was obliged to leave for Santa Barbara the day after Christmas. Latest reports indicate considerable improvement in health.

Last Sunday the Bishop preached and celebrated Holy Communion in the Church of the Blessed Virgin, Bassano, and in the evening he preached in St. Michael's, Strathmore, where Rev. Bathurst Hall, first rector, who has been in charge since July last, is doing an excellent work. The choir, under the training of the organist, Mr. Lambert, is one of the best in the diocese.

#### RED DEER

The annual parish meeting of St. Luke's Church was held on Wednesday evening, January 20th, when gratifying reports of the year's work were presented to those in attendance. Rev. W. H. Fanning-Harris, the incumbent, presided. Reports presented from the Churchwardens, the Sunday School, the Women's Auxiliary, the Junior W.A., the Y.P.A., and other organizations, showed substantial progress. Over \$5,000 had been raised during the year, and only \$1,000 of debt now rested on the church proper. The Women's Auxiliary had raised close on \$1,000 during the year. The church receipts were only \$60 less than in 1913, while the liabilities had been decreased \$1,816.

#### ARCHDEACONRY OF RED DEER

The first meeting of the above Archdeaconry for the year 1915 was held in the Parish Hall, Red Deer, on January 11th. There was a fair turn out of the clergy. The first afternoon was taken up with the financial business of the diocese and of the Rural Deanery of Red Deer. The Archdeaconry were lucky in having the treasurer of the diocese, Mr. Sidney Houlton, present with them. He explained in an interesting and fascinating manner the assets and debts of the diocese and what was expected of every parish this coming year.

About six o'clock the rector of Red Deer, with his famous horse, Dick, drove the different members round to their several hosts and introduced them in a way entirely his own. In the evening of the same day the financial business was completed and complaine was said at ten o'clock. On Tuesday there was a devotional study on St. Matthew 6: 19-34, taken by the Rev. A. D. Currie. The meeting then resumed its business discussions. After dinner the Rev. J. O. Phoenix read a paper entitled "The Bible as compared with the sacred literature of other religions." This paper was scholarly and decidedly interesting and gave rise to much discussion. In the evening at evensong the Archdeacon gave an address entitled "The Priestly Life." Wednesday, the 13th, was conducted as a quiet day by the Rev. Canon Boyd. The rule of silence was enforced as far as possible. On Thursday there was the usual devotional study, which was taken by the Rev. W. H. F. Harris, the rector of Red Deer. The Rev. H. M. Shore then gave a paper on "Some opportunities of the Church." This paper had special reference to the work of the Church in the West. The afternoon of Thursday was left free for each one to spend it as he thought best. Some went to call on their hostesses and some on cousins and one had even the temerity to get his photo taken. In the evening, after evensong was said, the Rev. M. W. Holdom, of Alix, gave a paper entitled "The Dearth of the Clergy." This was an admirable paper, short and to the point. Much discussion took place afterwards

and amongst the remarks it was felt that the supply of the clergy would never be sufficient until they were trained in the diocese by a diocesan college. It was also felt that the diocese and its needs was not kept sufficiently before the men of the eastern colleges. In fact, more was known in England of this diocese than in Eastern Canada.

On Friday morning, just before the different clergy departed to their several studies, there was a short Bible study on St. Matthew 7: 13-23, taken by the Rev. L. A. Knight, of Munson.

The meetings were enjoyed by all. Every day the meals were provided by Mrs. Dewdney, the wife of the Archdeacon, and Miss Tryon. Nothing could have exceeded the kindness of everyone. Before the clergy went they presented Mrs. Dewdney and Miss Tryon with a slight token of the esteem in which they are held by the clergy.

Every morning there was a celebration of Holy Communion and matins and the other services were said at the usual hours.

#### HURON

The offer of Rev. M. D. Collins, rector of Exeter, to go to the front as a combatant has been accepted and he will leave with the third contingent as a lieutenant with the 33rd Battalion.

#### MONTREAL

Bertram French, a gold medallist of McGill, and now at Trinity College, Oxford, has been gazetted Lieutenant in the 15th Battalion, King's (Liverpool) Regiment. His brother is in the Royal Field Artillery, 50th Brigade, at Aldershot, and another brother the Rev. Arthur French, a member of the Cowley Brotherhood, is a Chaplain at the front. All are sons of the Rev. Arthur French of the Church of St. John the Evangelist, Montreal.

#### NEW WESTMINSTER

Rev. Percival Jenms, for twenty years priest in Victoria, died on January 22nd. He was sixty-four years old.

#### NIAGARA

Indications of a revival and deepening of the interests of the members of the parish of Grace Church, Arthur, and Damascus are at present not wanting. As a result of several acts of self-sacrifice on the part of some of the members of Grace Church, the chancel of the church has been greatly beautified. A handsome new carpet, presented by Miss Winnifred Bell and the A.Y.P.A. has been laid in the chancel. A brass book rest for the altar has been presented by Mr. and Mrs. Arthur Bristow. A handsome altar frontal and super-frontal, along with brass offertory plates, have been presented by friends of the rector, Rev. W. S. Weary, through his personal influence. New altar linen was presented by Mrs. J. M. Small and a lot of beautiful new prayer and hymn books were presented by another member of the congregation.

The Christmas services were especially beautiful, while patriotic services since the advent of the new year have been well attended, the able patriotic addresses by Mr. Weary being greatly appreciated.

In all the various branches of Church work there are signs of healthy activity and the common phrase "we are so few," heard in too many parishes throughout Ontario, is rapidly giving place to the more fitting and blessed words of Our Lord: "Where two or three are gathered together in My name, there am I in the midst of them."

#### ARTHUR

A Chancel Guild has been formed with a membership of twelve.

The Young Ladies' Guild, lately formed, are doing splendid work.

#### DAMASCUS

The concert and social given by the A.Y.P.A. of St. Paul's was well attended and programme much enjoyed. A goodly amount was added to the treasury.

#### HAMILTON

The splendid new addition to St. Stephen's Church, Mount Hamilton, has now been completed. The opening was held on Wednesday afternoon, February 3rd, at four o'clock. The sermon was preached by the Bishop. Through the generous assistance of George Webb, this church is now in a position to accommodate the needs of the growing community. A great deal of credit is due the rector, Rev. John Samuel, for his untiring efforts.

#### NOVA SCOTIA

St. Matthias' Church, Halifax, has just been enriched by three beautiful gifts, two of which are memorials to beloved dead. They are a brass eagle lectern presented by Mr. George Gabriel in memory of his sister Edith; a brass alms bason, presented by Miss Susan M. Gabriel, in memory of her grandparents, George and Susan Draper. These two beautiful gifts were designed and executed by the Toronto Brass Manufacturing Co. The third gift was silver offertory plates, presented by Mrs. W. H. Weeks. On Sunday, January 24th, these were dedicated to the God in whose house they are to be used, the congregation present crowding the new building to its utmost capacity.

The Bishop arrived home on Wednesday from Quebec.

Dean Llwyd and Rev. R. B. Pater-son, on Sunday and Monday, visit a number of the Cape Breton parishes as a deputation to bring before the people the claims of the Diocesan Mission Board to their interest. They will visit Sydney, North Sydney, Glace Bay, Dominion, Sydney Mines and New Waterford.

The Halifax branch of the Alexandra Society of King's College, Windsor, whose officers and members are among the most loyal and zealous Churchwomen in the diocese of Nova Scotia, holds a meeting next week to decide as to its part in the expense incurred in furnishing the new women's building at the college.

News was received here on January 25th of the death of a former priest of this diocese—the Rev. Chas. Elliott

MacKenzie, D.D., rector of a church in Gallipolis, Ohio.

The congregation at old St. George's, Halifax, one of the historic churches of the diocese, of which Rev. H. W. Cunningham is the devoted rector, has grown to a degree which makes necessary remodelling of the gallery in order to give increased seating accommodation.

#### ONTARIO

Kingston, Feb. 1st.—The Bishop of Kingston announces that the rectory of Merrickville and Burritt's Rapids has been separated, and each place will become a separate rectory.

#### RUPERT'S LAND

The annual meetings of most churches have been held and in many cases a spirit of well-based optimism was the pervading note. From some congregations special greetings were sent to their representatives on active service. Financial difficulties are not hampering us, as might be supposed at such a time. St. Michael's vestry for 1915 hope to clear the way, during their year of tenure, for the erection of a church more suited to the service of the altar. The report of All Saints' vestry shewed that \$4,466 had been given to extra-parochial objects. The total amount raised at St. Matthew's (in a year that was four months short owing to change made by Synod) was \$16,352.

St. Peter's, though handicapped by a legacy of past debt and situated in the midst of a foreign settlement, is in a healthy condition and has contributed \$3,500 in nine months to church expenses and outside objects. Altogether the accounts are hopeful.

The Rev. C. H. Shortt, a missionary from Japan, gave an interesting address on January 27th to the junior clericus. On the 29th he addressed a congregational meeting at St. Matthew's, Winnipeg.

The commemoration of the century of peace between Canada and the United States of America will be observed in the churches of this diocese.

#### TORONTO

##### TORONTO

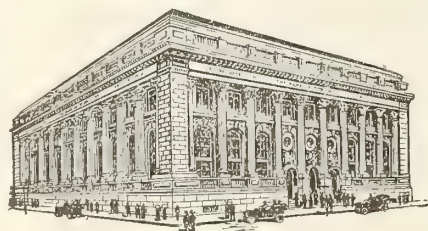
##### THE MOTHERS' UNION

A drawing-room meeting was held on Friday afternoon, January 22nd, at Mrs. Scarlett's apartment, 30, The Maples, Bain avenue. The Rev. F. E. Powell, Rector of St. Barnabas', Chester, opened the meeting which was held with the hope that a branch of the Mothers' Union may be formed in the parish.

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The speakers were Mrs. Ward Price, who explained the "Objects of the Mothers' Union"; Mrs. Wellis, Secretary of the Toronto Diocese, who dwelt on the "Need of the Union," and Mrs. Grover, who pleaded the need of spiritual aid mothers have in their ever recurring duties. The Mothers' Union is a world-wide bond of prayer for mothers, that they may be guided in the upbringing of their families. It demands few meetings but requires the use of daily prayer by its members.

L. M. M. BANQUET

Unbounded optimism was the outstanding feature of the addresses made at the seventh annual banquet of the Anglican Laymen's Missionary Society at St. James' Parish House. About 200 clergy and laity were present and they were roused to a great pitch of enthusiasm as the several speakers related the progress of the missionary movement not only in the Dominion but in the Far East, which, in their opinion, was but a precursor of the great fusion of the Christian churches of the world following the close of the war.

Canon Gould gave encouraging reports of the missionary offerings. He pointed out that despite the hard times the offerings last year were above those of the previous year. The amount wanted this year by the Mission Board was \$177,892.

Mr. L. A. Hamilton and Rev. C. H. Shortt were the other speakers. There was much to encourage the work in China, said Mr. Hamilton. Mr. Shortt spoke of the work in Japan. Mr. J. C. Brent presided at the banquet.

A. Y. P. A.

Archdeacon Paterson-Smyth, of Montreal, addressed the A.Y.P.A. at its fourth annual rally, January 26th, in the Church of the Ascension. The six hundred delegates present pledged themselves to give one cent a day toward the up-keep of the Association's employment office at 43 Adelaide street east. Bishop Sweeney presided at the meeting.

### QUIET DAY FOR THE CLERGY

Rev. D. T. Owen, Rector of Christ Church Cathedral, Hamilton, will conduct a Quiet Day for the Clergy at St. Simon's Church, Toronto, on Friday, 12th February, in preparation for Lent. Arrangements—Holy Communion at 8 a.m.; breakfast, 9 a.m.; matins and first address, 10.30 a.m.; intercessions, 12 o'clock; luncheon, 1 p.m.; second address, 3.30 p.m.; evensong and third address, 5 p.m.

Clergy of the city, or any who can come in from outside, are asked to notify the Rector of St. Simon's in writing of their intention to be present, that arrangements for breakfast and luncheon may be made in good time, and they are most heartily invited to be present.

### THE POOR OF EARLSCOURT AND SILVERTHORN DISTRICTS

The clergy of these districts are making an urgent appeal for relief for the poor of their parishes who are living practically within the city and are yet not of it. Donations of coal, groceries, bread or money will be carefully distributed or expended if sent to one of the following:—A. J. Reid, rector of St. Mark's, 946 St. Clarens avenue; H. Smart, curate for Earls Court District, 122 Westmount avenue; E. J. McKittrick, curate for Silverthorn and Caledonia, 27 Hounslow Heath.

### MOUNT DENNIS

On Sunday at the 8 a.m. celebration of the Eucharist, Mr. W. E. Mackey, Trinity College, unveiled in the new Church of the Good Shepherd a stained glass window depicting "Jesus, as the Good Shepherd," which has been placed in the sanctuary over the altar, the gift of Mr. and Mrs. A. C. Holden. This was executed by the Dominion Stained Glass Co., Toronto, and is certainly a work of art. This window is certainly a great credit to the above firm.

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assembled in the basement as usual and after prayers by the priest-in-charge, the Rev. Gore Barrow, and the hymn, "Thy way, not mine, O Lord," the warden and sidesmen led the procession to the new church, when the sermon was preached by the Rev. Canon Rollo, of Trinity College. In the afternoon a children's service was held, when the church was filled and the address given by Mr. W. E. Mackey.

In the evening the Rev. G. Barrow preached for the first time in his new church, taking for his subject the parable of the Pharisee and publican.

The following gifts have also been added to the church:—Communion rail, Dr. G. L. Hodgins; altar vases, Miss M. Hancock; cupboard, Mr. A. Taylor; and sanctuary carpet, Women's Guild.

### NEWFOUNDLAND

Rev. Canon Colley has been appointed Rural Dean of Avalon.

Mr. Adams, recently ordained by the Archbishop of Canterbury, has been appointed curate to Canon White at the Cathedral.

W. W. Blackall, Esq., Church of England Superintendent of Education, after performing his official duties, is doing good service to the country by lecturing to the people of the outports on the outstanding causes of the present war.

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## Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

### THE BROCKVILLE CLERGY

To the Editor:

Sir,—A Churchman writes to me to ask advice about an incident which occurred in Brockville recently, and which has given the Church folk some distress where he lives. The incident is only one of a kind frequently happening since the L.M.M. was sprung upon us, and solemnly blessed by the Bishops of the Church.

It appears from press accounts that the Protestant "Week of Prayer" was made doubly interesting in Brockville by the fact that the Anglican clergy threw themselves into the movement. On January 5th "the ministers of the various churches were present upon the platform of (our) St. Paul's Church," the address being given by a Rev. Mr. Runnells, one of the Protestant ministers. The next night the auditorium of the Baptist Church resounded with the exhortations of the Rev. H. H. Bedford Jones, Rector of St. Peter's Church. Later in the week the George Street Church (Methodist, I believe) was crowded to hear the Rev. Rural Dean Woodcock discourse. The above doings, according to the press report, "will contribute largely to the uplift of the work of the Brockville churches."

Now, my friend, who happens to be an old-fashioned Churchman of the Irish type, does not feel the "uplift" a little bit. He is feeling a little depressed and puzzled. He knows that a canon is in force in the Dioceses of Ottawa and Ontario by which a priest is liable to suspension for six months for doing just the very thing those Brockville clergy did. He knows, moreover, the essential difference between the Church and the Protestant societies; also, that the "ministers" with whom these priests were hob-nobbing are mere laymen, not qualified to receive the Holy Eucharist until they are confirmed. He fears that so far from "uplifting" the Church in Brockville these clergy are taking the surest way of making their people forget what the Church is and what she stands for. And I infer from my friend's letter that he is particularly horrified to read of a Church priest making common cause with the Baptists, whose "gospel" denies place and grace within the Church to Christ's little ones. He wonders if it would do any good to write to the Bishop of the diocese.

My advice to my friend, and to others who share his distress, is to give the above proceedings no more weight than they deserve, and above all risk no snub from a bishop. Why, five years ago a prelate of the Church was seen taking

part in a service in a Presbyterian Church in the city of Ottawa, and we were all solemnly adjured to fall in line with the heaven-born L. M. M., and unite with all and sundry in spreading the Kingdom! Less than a year ago a Western Bishop was chortling in the British press about having declared "open communion" on one occasion, and describing with inane glee the motley group that clustered around his knees in response to his invitation. It really is astounding how proud some men are to glory in their lawlessness!

"It is required in a man that a steward be found faithful." The above vagaries are never applauded by men who know the meaning of common honesty. We do not applaud the bank manager who betrays the trust reposed in him. A disregard for the obligations assumed in taking Holy Orders must fill all right-minded persons with disgust. A weak yielding to outside pressure where the Church's teaching and position are concerned is not an exhibition of charity; it is cowardice pure and simple, and in any other sphere than the religious world it would be condemned as such.

Do you, my brother Churchman, condemn these things amongst those with whom you associate? And remember that the Church is bigger than any little band of disloyal priests, whether seen at Kikuyu or Brockville. Nor does the Bishop constitute the whole church. He is, indeed, the chief officer through whom the gift of ministry comes to us from Christ. "There is no church without a bishop" is an old and true saying. But the bishop is bound by the canons and traditions of the Church. He is not infallible. He may not become a law unto himself. He possesses no authority to "smash" a single rubric, or to admit people to the Holy Eucharist on terms other than those laid down by the Church. And, if he is bound, much more so the priest.

Bear these things in mind; talk about them. When you wish to hear the unchanging voice of the Church open the Prayer Book; read the language of her offices and prayers; the prayers of the saints; the language of men who hazarded their lives for the Faith.

By doing just that many have been saved from seeking a false stability in the Roman Church. And by learning again the old principles of the Church as taught in the Prayer Book we see the Brockville affair in all its insidious disloyalty. It is not simply the breach of a diocesan canon; it is a betrayal of the first principles of Church life and order. And the effect of that upon the Church must be, not "uplift," but confusion.

R. B. WATERMAN.

Carp, January 25th.

P.S.—The account of the Brockville Week of Prayer will be found in the *Canadian Churchman* of January 14th.

### CRITICISM

St. Matthew's Parsonage,  
South Stukely, Que.,  
January 26th, 1915

To the Editor:

Sir,—I have been a subscriber to your paper for some time, but have never before troubled your correspondence columns.

I feel compelled to do so, however, in this instance to enter my protest against the persistency of some people of airing every possible and imaginary grievance within the Church periodicals. No one seems to escape the malignity of their gross invective, from Bishops to vergers, it is all the same, the Church throughout the whole Dominion must be prejudiced at any cost against the one individual, or church, as the case

may be. Your correspondent under the nom-de-plume "Indignant," has the despicable cowardice to hide his own identity while at the same time holding up a particular church and its official to public opprobrium. It is fair to assume that "Indignant" went to church to worship God, and get a blessing through prayer and praise, not to find fault with the performance of duties of a lay official. It would not matter to me if a verger never looked the side I was walking on. My primary object would be to seek God, if haply I might find Him. If, however, it were my misfortune to have a reasonable complaint, for any cause whatsoever, what has the whole Church to do with it? The Rector is the one to whom I should go, not the Church press. The matter of the incident mentioned by your correspondent does not concern the Church-at-large, it is the inherent business of the



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authorities of the church in Montreal, and only these officials can remedy the defects, if defects there be, but really I have my doubts that any exist.

A disposition such as "Indignant" manifests savours of the critical spirit, if not of the hypocritical spirit of the world, the flesh and the devil—self aggrandizement at the expense of the humiliation of God's Holy Church.

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FREDERICK A. ALLEN, Priest.

## MIDNIGHT MASS

Kingston, Eve of St. Charles, 1915.

To the Editor:

Dear Sir,—In view of your correspondent's objection to the word mass, it would be well to bear in mind:—(1) That it was first applied to the Lord's Supper by St. Ambrose, Bishop of Milan, whose diocese to this day refuses to conform altogether to Roman use; (2) That it formed part of the title of the Communion Office in the English Prayer Book of 1549; (3) That it occurs in the present Anglican liturgy as the suffix of the composite words, Christmas and Lammas; (4) That it was occasionally used by the late Edward Benson, Archbishop of Canterbury; (5) That it is the ordinary name for the Sacrament among the Old Catholics and in the Jansenist church of Holland; (6) That even the Lutherans of Denmark employ it in common parlance.

If these facts are taken into consideration it cannot be said that the word mass belongs exclusively to the terminology of the Church of Rome.

SYDENHAM LINDSAY, Priest.

## THE APPEALS FOR MISSIONS

To the Editor:

Could there not possibly be some improvement in "get up" of our Epiphany and Ascensiontide appeals? We have no fault to find with the matter, for as a rule these letters from the Bishops are forcible and telling. But could they not be printed in a style more adapted for reading or for use in the pulpit as recommended? Might not the "form" be of smaller dimensions? The usual large sheet is clumsy to handle and the lines very long for reading in such a manner as not to be forced to keep one's eyes continually on the words, which fact causes the reading to lose much of its force. It should be remembered that not all the clergy have quick sight. Let the type be not less than "long primer" or ten point. The paragraphs should be shorter, with now and then a pointed heading in heavy type, or important words made typographically prominent. This may seem not worth bothering about, but if our appeals have to be read, and read in such a way as to strike the ear and chain the attention, then I feel safe in saying that the majority of our parsons would be handicapped in having to read the last issued Epiphany appeal. He would need good light, good sight, and to have conned it so well beforehand that it was partly memorized. The deliverance of these appeals is a matter of great importance. Badly read (because of the faults I have mentioned) they will produce irritation on the part of many who are supposed to listen.

I send you this criticism, Mr. Editor, in order that it may meet the eye of our Bishops, or the authorities of the M.S. C.C. who are responsible for the usual "get up" with which we are all familiar, and which we want to make a more powerful agent in arousing the zeal of our people at the stated times.

REGIUM DOMICILIIUM.

## A MISSIONARY AT THE FRONT

To the Editor:

Dear Sir,—Many of us in Canada are of course vitally concerned in the fact that the war is making a grave difference in the income of missionary societies in England, despite the efforts of those faithful ones who realize that God's warfare must not suffer.

I think we ought to know how some of our missionary workers are represented at the front. There is one who ought to be especially remembered by

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Church people—Colonel Noble F. Jenkins, the Secretary of the Home Organization Department of the S.P.G. It was my privilege to go as delegate from Ely to the conference of the Junior Clergy Missionary Association at Bolton in November, 1912. I shall never forget the impressive address given by Colonel Jenkins to that gathering. "We cannot understand it"—that was his comment as a layman and a soldier on the reluctance of the younger clergy to serve abroad in the mission field. And he told us how, at the time of the South African War, many retired officers who had embarked upon civil careers, gave up everything and faced immense pecuniary loss that they might serve their country again. So it is not surprising that we learn from the S.P.G. papers that in this crisis Colonel Jenkins is again at the front.

A. P. BANKS.

Depot Harbour, Ont.,  
28th January, 1915.

## REUNION

Montreal, Que., Jan. 25, 1915.

To the Editor:

Dear Sir,—People are inclined these days to despair of the re-union of Christendom and at times it would appear that this was far off. However, this terrible war is drawing England and Russia closer together and is it not possible that the national churches of these countries might likewise be drawn together? Judging from the great friendliness shewn by Russian bishops and clergy towards the Church of England, I venture to suggest that it is not impossible that intercommunion might be established between these two great branches of the Catholic Church. I am sure the union with a church which has steadily resisted on one hand the errors of the papacy and on the other hand the follies of Protestantism and modernism, would find general acceptance among all Anglo-Catholics.

D. WESTON.

## OUR OLD COUNTRY LETTER

Owing to delay in the mails, Our Old Country Letter has not arrived in time for insertion in this week's issue.

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## Women's Work and Social Service

A NOTABLE event has been the annual meeting on January 22nd of the Red Cross Society, its excellent reports representing 7 provincial and 187 local branches, its total receipts amounting to \$279,170.24, exclusive of clothing and other supplies, to the value of \$300,000.00. To the receipts no less than \$26,123.00 was contributed by the Women's Institutes, which have done such notable work, and among the larger disbursements may be mentioned \$73,776.85 to the British Red Cross Society, \$9,800 to the Duchess of Connaught Hospital at Cliveden, \$24,675.95 to the purchase of motor ambulances, 3,548 packages have been shipped to England with 733,168 garments, foods, comforts and medical supplies. The gift of \$600.00 or more by the Chinese of Toronto is a delightful item that should be specially noted.

No one, surely, can be altogether unaware of the sphere and scope of the Red Cross, whose work, as was so well said by the President, Dr. G. S. Ryerson, "is unique in its purpose and therefore in its claim," which sees "a neighbour" in every sick or suffering man which owns no distinction of race, nationality, politics or creed. Where there is suffering among soldiers there is the Red Cross, helping all, helped by all.

\* \* \*

The service of the Red Cross requires all sorts of supplies. The wounded have to be tended on the battlefield, in tents, in improvised hospitals; they have to be carried from battlefield to hospital, or from one hospital to another by stretcher, motor, train or ship. All kinds of medical and surgical appliances are needed. Invalid foods, bandages, blankets, pillows, socks and warm garments and motor ambulances. The *Times* medical correspondent, writing of the development of the work from rough and ready beginnings to its present state, says that "every shilling represents a stab of pain saved to some poor fellow; the motor ambulance wins hours from the total distress every week. So does the X-ray. Delay is the great enemy everywhere." Then there is the additional ease afforded by appliances like hot water bottles, bed rests, feeding cups and one hundred and one other extras. It is impossible to exaggerate the necessity or value of the Red Cross work or of the Red Cross spirit—the spirit of self-forgetting, fearless, efficient ministry. Red Cross workers—doctors, nurses, clergy, orderlies, stretcher bearers, transport drivers—whatever their sphere, necessarily work under the most exacting conditions and often in great danger.

Of the transport work, a correspondent says:—

"I have never witnessed greater heroism than that of the young English motormen who ride coolly into the firing line with ambulances and expose themselves to even the heaviest fire without any excitement such as soldiers have. The Anglo-Belgian Red Cross is doing especially bold work—its leaders, Lady Dorothy Fielding and Dr. Munro. Its motors sweep into the firing line and its efficiency, kindness and daring are beyond praise."

Here is a driver's own note summarizing his experiences:—

"In spite of the continuous bombardment we have been and are successful in getting the wounded through to safer quarters; a dash past the blazing buildings, a sudden halt, a rapid retreat to avoid a falling building or a new 'Jack Johnson' hole, is our hourly routine, relieved by dodging a shower of shrapnel or an aeroplane bomb, or extracting ourselves from a skid into a ditch."

An R.A.M.C. officer gives what he calls "a condensed description of what occurs to us every thirty-six hours"—entraining of the wounded, railway journey, and detraining for England.

"Dusk—railway station—it would need a Zola to describe it. There is very little light, all the platforms crowded with refugees, shells falling with terrific noise in a distant part of the town. All the entrances of the waiting-rooms are full of stretchers with wounded in them and every available corner crowded with wounded who could walk; the air was quivering under the shock of heavy guns firing about half a mile from us, so much so that I had to have all the carriage windows open to prevent the glass being broken.

"My train is a quarter of a mile long and consists of *voitures* (corridors) communicating with one another. Each *voiture* is a ward, the seats prepared as beds. The extreme value of organization was never more proved than it was that night. Half-way through our work, shrapnel began to fall about one hundred yards from the train and this excited the unfortunate refugees who were crowding into special trains as fast as they could. . . . By nearly 10 p.m. we had filled the train and evacuated nearly 400 cases, one-third of whom were stretcher cases. Off we moved for our destination. Then began the work of washing, re-clothing, dressing wounds, re-setting fractures, and last but not least, feeding our patients. Twelve hours later, by the time we had reached our base, every wound was dressed and a nominal roll of patients ready, while everyone was suitably clothed and clean. Detraining took some six hours, and in another ten hours all suitable cases were in England, the lightly wounded and those unfit for ship, having been sent to hospitals at the base. A fresh supply of stores had been obtained—food, medical comforts and dressings—and we were on our way to the front again."

Here is a lighter touch, again from the R.A.M.C. It too evidently refers to train duty:—

"I got here after a tedious journey, with the Tommies yelling—

'Nobody knows how bored we are, And nobody seems to care,'

to the tune of 'Here we go gathering nuts in May,' then we settled into a big jute factory, arranging stretchers in rows and putting blankets and pillows in each."

\* \* \*

A different kind of experience is

that of working in a hospital not far from the firing line or in a centre exposed to fire. A surgeon at one such place says:—

"I sleep standing up, when and where I can. My chief and I work night and day. Forty-eight hours went by without my touching food. The orderly came in while we were operating. 'Food, sir,' he said. I did not hear, so he fed me while I worked. Not until there was food in my stomach did I feel strange, but I must have fainted."

The following is a vivid picture, described with a calmness which deepens its impressiveness. An officer of the R.A.M.C. writes:—

"We had forty-eight cases—all serious. Shelling began, instantly killing a patient and severely wounding two orderlies attending him. The room was wrecked, the wall blown in and the whole building shaken; the place rapidly filled with men wounded in the vicinity. I was attending a man when a shell burst outside the window and threw tables, dressing cases, stretchers to the ground, filling the room with smoke. The orderly who was helping me was struck on the arm and his fall knocked me down. There was a little confusion, but order was quickly restored and the dressing of the wounded continued, shells bursting regularly about every three minutes." (An hour or two later.) "We had finished dressing the wounded and I was able to look round. Everyone was in his proper place, the officers reassuring the wounded, the orderlies tying up and removing soiled dressings, Captain F— composedly cleaning his instruments. After an anxious interval we began to re-organize the hospital. Shelling commenced again; the roof split open from end to end; the front garden wall, ten yards away, disappeared. An ambulance wagon inside was shattered, the four horses killed, all with one shell. We officers had a little council of war to decide what had best be done. We had no orders to move. . . .

"During the last hour we sat waiting for the shell which was to finish us. At 5.20 it seemed to have come. There was a deafening crash immediately behind the hospital; all the shutters opened outward and the house filled with smoke; the rattle of falling masonry continued for two or three minutes, and the house trembled from end to end. Then everything became strangely quiet. . . . We looked at one another with one question in our faces, but no more shells came. We began to talk to each other again—very quiet and subdued. After a little time food was served to the patients; then the dead were collected and removed. An A.S.C. driver sat in a corner crying, all his horses had been killed. . . . At no time was there any panic and whatever we may have felt, we had managed to cheer our patients and keep hope alive through this terrible day."

With this striking letter may well be quoted this from a French medical officer who was in charge of the civil hospital at Ypres during the bombardment:—

"The last four days, with volunteer assistants, I have been attending to fifty-four German wounded. The hospital has been struck by six shells, one of them incendiary. Bread is failing, my assistants sharing theirs with the wounded Germans."

He discusses the suggestion that the French need not trouble about the Germans and continues in the following characteristic manner:—

"Our superiority consists precisely in shewing to this race of vandals that we possess those humanitarian feelings of which they seem devoid, and that we should do this because example is the only law which nations obey. If we imitate the German example there is no reason why this state of things should not continue forever, for we are merely descending to their level, whereas the mission of France is to elevate the Germans to our own. So long as I remain here, by your leave, I will continue to look after the wounded Germans, shewing them that a French doctor laughs at their shells and only knows his duty."

This brave man was apparently killed at his post a few days later.

\* \* \*

We must not forget that Red Cross work is full of hope. The percentage of recoveries is large, as shown by the following suggestive figures issued by the French Government on December 1st:—Wounded, but almost fit for immediate return, 54.50 per cent.; wounded and still on leave, 24.50 per cent.; wounded and still in hospital, 17.40 per cent.; permanently disabled and unfit, 1.46 per cent.; wounded and died from wounds, 3.48 per cent.

And it is a channel of service through which all can serve in some degree. "Number 83 Pall Mall, the present headquarters of the British Red Cross, is a wonderful sight. In the street stand Red Cross motor vehicles, outside and about the doors are piles of packing cases, in the hall soldiers, British and Belgian, men and women of all the allied nations, porters, messengers, boy scouts, all busy and all cheerful. The lift flits ceaselessly up and down to the many floors, and on each floor are rows

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and rows of offices, so many that in each hangs a list of their rooms and uses, and the presidents of the hundred and one departments into which the work is divided. It is a great thought that all this beneficent activity has been called into being by the generosity of the public, and this is not the only building where such activity is carried on."

And yet "to have listened to the expressions of gratitude—expressions which put to shame even the most lavish generosity—is to feel that no sacrifice could be too great with this object in view," especially when you add that "you must reckon in terms not of goods supplied, but of suffering obviated or diminished."

Our own Red Cross headquarters too is a scene and centre of the same kind of beneficent activity and we must remember that the need for the work will not grow less, but will increase as the war goes on. We may not say "I have given enough," and stay.

Among subscription entries to the *Times* Fund for sick and wounded, which amounted on December 31st to £800,606, I have noted the following: "In lieu of Christmas present," "amount usually spent on sweets for children at A— school," "the following pupils present the value of prizes won by them," "Madame Pavlowa's company instead of their Christmas tree," "forty-seven subscribers in Billingsgate Market, eighteenth contribution," "raised through carolling," "two little boys' Christmas gift," "raised by selling post cards painted with the Allied Flags," "money usually spent on their annual dance by the employees of F— firm," and so on, suggesting some of the innumerable little acts of self-denial which supplement the magnificent gifts of the more wealthy.

\* \* \*

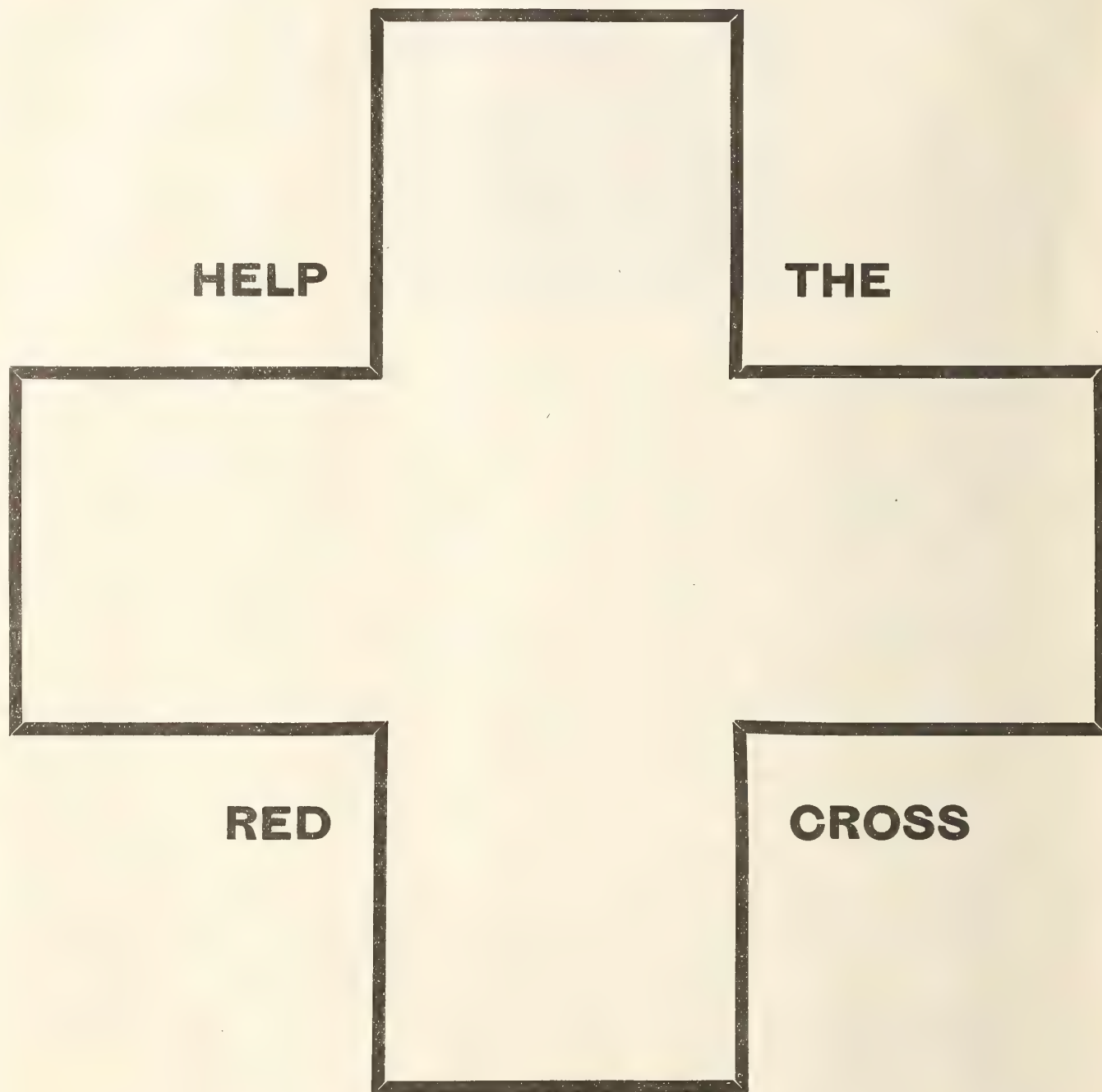
Space will not permit this time to speak of other aspects of Red Cross work—the heroic fortitude of the wounded and their pathetic gratitude and cheerfulness; the ministry of pain to the souls of men; the gentle chivalries offered by wounded men to their adversaries, against whom they have been fighting, yet toward whom their hearts have no place for hatred. Of these some other time. Just now suffice it to remind ourselves that—

"On his shield a bloody cross he wore,  
The dear memorial of his dying Lord,  
For Whose sweet sake that glorious  
sign he bore."

This, surely, is the message, this the sanction, this the motive of the Red Cross, that in action it witnesses to Him Who, though in righteousness He doth judge and make war, yet shall also make peace through the blood of His Cross.

HONOUR BRIGHT.

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# Church Life.

The Librarian,  
University of Toronto

TORONTO, ONTARIO

THURSDAY, FEBRUARY 11, 1915

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## CHURCH LIFE

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## The Week

PASSING a place of relief one afternoon lately, we saw a long line of men waiting for admission with that patience which is so terrible

The effects of dire need —insufficiently clad on a bleak winter day, workless and hungry, able and willing to earn a living, if only suitable employment could be found for them. It is time that the citizens of all large municipalities, in conjunction with the Provincial and Dominion authorities, were thoroughly roused to their duty and the necessity of dealing with the problem of unemployment in a systematic way and in the social spirit which recognizes practically the brotherhood of man. "Relief works," state doles and other makeshifts, unsound economically, sometimes positively harmful in their application, will not avail.

SWITZERLAND, of all the European countries has displayed the most commendable common-sense in the treatment of the above subject. While some

The Swiss of the methods System which have proved so successful there may not be serviceable to existing conditions in Canada, many useful hints might be procured from a study of an article on the Swiss system which appeared in

"The Nineteenth Century and After," in November 1908, written by Miss Edith Sellers, and quoted by Professor Jethro Brown in "The Underlying Principles of Modern Legislation," a work by the way which, notwithstanding a rather misleading as well as forbidding title, is wonderfully interesting and illuminative to anyone who wishes to have an intelligent appreciation of the social problems which our legislatures are called upon to grapple with. The concluding passage in the book is particularly fine.

"If as a nation we can grapple honestly, firmly, intelligently, with the problems of our time; if we can realize that a slum in a city is a stain upon the fair name of every ratepayer, if we can turn to practical account the growing sense of kinship with the despised and rejected, if, in a word, we can approach social problems in a social spirit and with an enlightened judgment, we need have little fear for the kingdom of the markets. But if we fail in these things we shall have ourselves to blame. When I look at the horizon of the future I see the dark menace of grave dangers which are rapidly taking shape. I see a great people passing through strange ordeals, which will put its intelligence and its virtue to tests so severe that the ultimate issue is impossible to foretell. And I turn from this vision of the future to ask what the citizens of to-day are doing to prepare themselves to cope with the problems that lie before them—problems that will demand clear heads as well as loyal hearts, enlightened salesmanship no less than reforming zeal."

DR. HERBERT BURY, Anglican Bishop in Central and Northern Europe, an interview with whom appears in *Great Thoughts*, knows the peoples of the Continent intimately, and has a great opinion of the little Kingdom now under the heel of the Germans:

"Put this down as coming straight from me," the Bishop said. "There is no larger-hearted land, or people, in all Europe than the Belgian kingdom. Why, we talk about our English charity, our broad views. But look at Belgium's! When you speak of religious toleration, of mutual help and comfort, look at Belgium.

There the Government is frankly clerical—Roman Catholic, in fact. Yet, so far is Belgium removed from bigotry, intolerance, and jealousy in religious matters, that the State helps freely any denomination whose clergy need it, if only they are doing really good and righteous work. It even gives them aid towards building their churches and schools.

"Surely," added the Bishop, "we could learn something in our religious life and work from little Belgium."

The Bishop has great hopes regarding the results of the war. He is especially glad at the proclamation "which has at a blow killed Russia's curse—vodka."

"Why, we churchmen, and all the religious and social forces working for righteous and moral good in Russia for ages, had practically accomplished hardly anything towards this tremendous and desirable end. Yet this war has done it in a day. Think of it! Isn't it a miracle in its way? I, who know what this means, can assure you it just makes me go on my knees and thank God the Father that I have lived to witness this day!"

Dr. Bury says the French are not irreligious, as we are often told: "The Lord God is still their God; and tens of thousands, nay millions, of hearts in France are turning towards Him at this very moment in prayer and loving desire for comfort and help."

A SPECIAL message of greetings from the Bishop of London, who has caused so much enthusiasm by going to the front for a month with the British expeditionary force, has been forwarded to the Exhibition

Park Camp, Toronto, by N. F. Davidson, K.C., of the Brotherhood of St. Andrew, and announced to the troops. The message says:

"Will you wish heartiest godspeed to the Canadians now in training, and tell them that we are eagerly expecting their assistance over here."

A DESPATCH from Salisbury, on February 3rd, says: "The War Office now consents to eleven Canadian Chaplains going to the front with the Canadian Expeditionary Force. They are: R. H. Steacy, Ottawa; W. Beattie,

Cobourg; Woods, Winnipeg; Silvestre, Montreal; Almond, Montreal; Gordon, Ottawa; Doe, Windsor; McGrear, Montreal; Barton, Victoria; Moffatt, Toronto; Scott, Quebec. The other Canadian Chaplains will remain in England.

ONE thing the war will teach us, if we will learn, is the real value of things. How small it makes the individual, his little pretences and affectations, his littleness of heart and narrowness of

view, appear. Perhaps it is teaching us just what our faith is worth. The other day a remark was repeated in the daily press, "It is a terrible trial to a man's faith." What is a trial of faith? Suppose we look at it in the light of a wonderful saying "Except ye be converted and become as little children, ye cannot enter into the Kingdom of Heaven." If any little one is asked if he believes in his father he'll answer right loyally, "Of course!" but when there is a dark or difficult way to go, he lets his father take him up in his arms and without a question carry him wheresoever he will. There may come a time, there probably will come a time, which for many of us will be very dark, and it may come very soon. What will we be doing then? Sitting stoney-eyed and despairing, deeming ourselves forsaken of God and of all hope? or hiding our grief in the bosom of Infinite Love—letting the Heavenly Father carry us through the darkness, whispering "Though He slay me, yet will I trust in Him," and finding at last, light and joy and the peace which the world cannot give?

THE Communion plate which belonged to H.M.S. *Bulwark*, destroyed at Sheerness by the explosion of November 26th, is destined to become an historic relic. It was actually saved undamaged, after being

blown upright into the air from the ruined ship. The case containing the chalice, paten, etc., fell into the water close to the *Formidable*, and was picked up by one of the boats of that ship. The sacred vessels were intact without a single scratch.



## Our Old Country Letter

January 20th, 1915.

WE have been having a most appalling amount of rain, but nothing in comparison with the central plain of the south of England where, as you probably know, a large proportion of our new armies are encamped and training. A Salisbury correspondent writes how last week the beautiful old Cathedral was completely surrounded by water. "Those who are familiar with the Close-Green can picture the scene. The effect was most striking by moonlight. Within, the nave and transept were covered with water to a depth of three or four inches. A remarkably beautiful effect was produced by the clear reflection of the west window, the pillars, arches and roof. The early celebration was of necessity abandoned, but by ten o'clock planks were arranged by means of which the Cathedral could be entered and the choir reached."

\* \* \*

Among many chaplain's stories I select one about Christmas Day with our men in the trenches. "It was soon after 8 o'clock, and many of the men were at breakfast. I examined everything and could see the German trenches fifty yards in front of us. I could also see many unburied bodies, covered with a white pall of frost, in front of both the German and the English trenches. One of our men was polishing up a German helmet which no money could buy. In many places the trenches were both deep and dry. In others one had to keep one's head well down and also plunge through water, icy cold and up to one's knees. As we left one line of trenches for another, we had to run hard over the more exposed places and though there was less firing going on than usual, bullets kept striking trees and stones all round us. I went through the whole of our C. and D. lines, which were occupied by the regiments with which I am more particularly concerned. I also visited part of E. line, in which an officer had just been shot that morning, half an hour before my visit. By noon I was miles away, and had a nice service for a very well known and gallant regiment, in the open yard of a farm. A whole French family stood reverently by and followed every detail of the service with the greatest care, and the hens, etc., continued their mid-day meal quite unconcerned. I will just describe one further incident. One very dark night—a darkness which like the Egyptian darkness could almost be felt—I left here at 8 p.m. with an officer in the foremost of a small fleet of motor and horse ambulances, to visit the advanced dressing-station, and collect the wounded. The rain came down in

torrents, and as soon as we got clear of streets, we had to crawl along at scarcely more than walking pace. Arrived at the first of our allotted stations, we got out and, followed by the stretcher-bearers, entered the roadside house, carried off the wounded and sick, and groped our way on to the next collecting-station, for the sick and wounded of other regiments, brought in during the day from the trenches, which were about 400 yards off. There was no shelling on our immediate front, but incessant rifle fire. I have been profoundly impressed by the indefatigable care, day and night, with which the officers and men of the Medical Corps deal with the innumerable and varied cases which call for their attention. The cheery sympathy, the skilful handling of this human wreckage is only equalled if not surpassed by the heroism of our brave men, who bear without murmur or complaint the terrible sufferings inseparable from modern warfare. 'Learn to suffer without complaining,' appears to be the motto of all connected with our British Expeditionary Force."

\* \* \*

The death has occurred since I last wrote to you of a man well known and greatly loved through a large section of the English Church, though other sections would have no sympathy with his aims. I mean Father Benson, of Cowley, near Oxford, known far and wide as the founder of the Brotherhood of that name, which has made for itself a fame for good works coupled with personal consecration.

A correspondent says: "At the very beginning of his ministry his mind was preoccupied with the need of applying new methods to the evangelization of the world. The idea took shape for him in the establishment of a religious Community, the members of which, carefully trained and prepared, could be employed in missionary work at home and abroad, under the direction of the Superior and the Society. In the face of hostility and ridicule, the Society of St. John the Evangelist was founded, and from its humble beginnings has developed into a great and vigorous institution, with a stately church of its own, besides its domestic buildings, and with daughter houses in India, at Poona and Magazon, in South Africa, at Capetown and Kaffraria, in the United States at Boston. At home it has a London house at Westminster, and another branch Settlement at Cambridge." But so far was Benson from any thought of grasping at personal power, that in his latter years he voluntarily renounced the headship, and took the humbler position of Brother in his

own Community. This, so far as I know the history of English religious orders, is unique in its singleness and selflessness, though many leaders, humble in their own eyes, would be astonished at the positions assigned them by posterity.

\* \* \*

At such a time as this, many of our chief teachers, recognizing the deep yearning in thousands of bereaved hearts to pray for the peace and blessedness of those who have been loved and lost, are striving to elucidate available guidance on the subject of Prayers for the Dead. As the Archbishop of Canterbury lately said: "With bowed head and quivering lips we commend their souls into the hands of a faithful and most merciful Saviour, and we feel how the very passing of those brave and buoyant lives into the world beyond, pierces the flimsy barrier between the things which are seen and temporal and those which are unseen and eternal; and again do we give thanks. God is not the God of the dead but of the living."

There is little or no ordinary Church news to tell you. The ten-

sion of feeling and intensity of anxiety regarding the War can never relax, and it discounts all other interests constantly. I must try to be more interesting next time. May I add now these verses, lately published anonymously, which are much in point:—

The winter and the dark last long;  
Grief grows, and dawn delays;  
Make we our sword arm doubly strong,  
And lift on high our gaze,  
And stanch we deep the hearts that weep,  
And touch our lips with praise.

Praise we each man who unafraid  
Hath bartered ease for pain,  
Of the frozen trench his bed hath made,  
And death for comrade ta'en:  
Was he not stirred to scorn the herd,  
Nor live, as they, in vain?

Praise we the seaman who abides  
The vigil and the price:  
Though his body sway with the swaying tides,  
Where the mine-rent warship lies,  
Yet his soul shall stand by God's right hand,  
Who loveth sacrifice.

The winter and the dark shall cease:  
Nor tears nor blood nor fire  
Nor famine but shall yield increase,  
And death shall lead us higher,  
Till a glory surge from the sky's far verge,  
And God again draw nigher."

## Further Jottings about the Panch Howd Mission, Poona City

(By a Missionary in Poona)

IN the last account of the Mission, we tried to put before you the lie of our works. Now I am going to tell you a little about our Baby,—that is, our work in the Rastia's Peth District. Once when Canon King (who is the Missionary Priest in charge of the Alunadnagar Church Mission) came to Poona on business, he was invited by some of his old flock to come and see them—they were mostly postmen and lived in a district of the city called Rastia's Peth. A Peth is not a street or road, as some think, but a large district comprised of many streets, alleys, etc. This Peth is not far from the Sasoon Hospital, and about half an hour's walk from Panch Howd. Well, he went to the Wada where they lived, and they asked him if he could arrange for some padre to come and say prayers with them sometimes. They said they had all been in Poona a long time, but no one had been to see them. The C.M.S. Church is not far from them, but they did not feel at home there, and no one from that Mission had visited them; so Canon King asked our Cowley Fathers in Panch Howd if they could do anything. Hitherto we had not worked in that end of the city, and had no idea that any Christians were living there. One of the Fathers went down to reconnoitre. He met the men and said a few prayers in one of their rooms. Then a Sister and one of the Bible

women went down and visited all the Christians they could find. The result was, that we set one of our Masters—the one in charge of the Hindu Boys' school near that quarter—to look out for a large room or hall in which we could hold services. It is a Beni-Israel and Jew quarter, with many large houses. He found one which would do, and the landlord, a very dignified old Beni-Israel, was anxious to rent to us. He turned out the first storey for us—moving himself and his family to the upper storey. This gave us a large room for services and two small rooms for a catechist. We at once put a catechist in, the one who is now studying for the Priesthood and in whom some of you are very practically interested. Hitherto he had been doing schoolmaster's work, but for a long time had been promised to be taken on to the Catechist's staff when there was a vacancy. However, opening this new work necessitated another catechist, so he was taken for it and did it for just over a year very well, indeed. It is difficult work, and is much harder for Christians to work among Christians than among Hindus. Indians have very little respect for one another and do not trust each other. We keep clear of other Missions. The United Free Church of Scotland has been working for many years among the Jews and Beni-Israel people, so we don't

(Continued on page 65)



## LENT

LENT is one of those words peculiar to the Church that has managed to make itself recognized by the world, the flesh and the devil. Society people make allowances for this season which they do not keep, and the devil makes arrangements for keeping Lent probably more carefully than most people. He expects from it a valuable harvest of good intentions, a generous crop of insincerity, and several of those cases of which the last condition is worse than the first. Never has the world had a greater need of a true Lent than it has to-day, and never were people more aware of the possible benefit that might come to them from some such course of action as they believe the word Lent represents. For it implies nearness to God. "Come ye apart" points to a time of separation from the things of time and sense to be spent in the presence of the All-holy. Nearness to God brings many helps. It gives the soul an opportunity for learning the will of God, for understanding the Divine purpose. The soul that is near to God can ask for a solution of all those dreary questions that cloud our human outlook—and get it. The presence of God exorcises selfishness, and self-will and gives to man a truer sense of proportion. One of the difficulties that come in human lives is the lack of this sense of proportion. To some people the lack of a playground is more serious than the lack of the love of God, hunger for earthly food is worse than hunger for heavenly food. Lazarus is worse off than Dives. Nearness to God brings with it spiritual perceptions of the value of the human soul, not as a means to an end, but as a thing that to God seemed worth the price of His Divine death.

A true Lent is a period of spiritual growth. To many people their spiritual nature is so dwarfed and atrophied that they cease to be aware of it, or mistake intellectual brightness for it. It has happened that a man immersed in business until he thought of nothing else has been led out into the country, or into the realms of art by the hand of love, and found not only a new world, but found that he has possibilities of which he had been unaware. These possibilities he grew to realize were worth more than his money or all his intrinsic possessions. So, too, in Lent, if a man or a woman trust themselves to the guiding hand of the love of God and let themselves be led into the country that is very far off, into the realms where only things spiritual predominate, they will find joys of which they hitherto were ignorant; capabilities of which they hitherto had no conception. But, like all other things, it takes both time and self-surrender. Time must be found for the quiet resting in the presence of the Beloved; time must be found for the sweet communing with the Desire of all men, and love must have its way and claim surrender. We all are conscious that the lack of things spiritual is largely the cause of the disasters which we call war. War has material aims. It seeks empire, colonies, power, or whatever it may be. It destroys thousands of lives without a flush of shame, for it only counts them as men, as pawns in the game, as sheep for the slaughter. Resistance to it is classed as hatred, or as foolishness. When men live in a consciousness of the Divine, and that is the life spiritual, they hesitate at problems that deal with immortal lives, for to them life is indeed a sacred thing. How sacred few of us know. Some idea of its value may be learned in the garden of Gethsemane and at the foot of the cross, and that is the direction in which Lent would lead us. Always she points onward to that mysterious week when life and death fought together, when the spiritual overcame the material, when God died that man might live.

## Further Jottings about the Panch Howd Mission, Poona City

(Continued from page 64)

interfere there. We work among the Church Christians and the Hindus. We found things in a terrible state when we began—constantly the catechist was finding out shocking tales of Christian girls and young women living in sin with Mahomedans or Pathans. By degrees we were able to get these girls away, both to Pandita Ramabai and to the Salvation Army Home in Bombay. Alas! there is as yet no Church Indian Penitentiary, we hope to begin one as soon as funds come in; but now we shall not, of course, be able to begin any new works, however urgent they may be. We have a service every Sunday evening, and the men have a Bible Class once a week and the women also one afternoon a week. We found many unbaptized children and many unconfirmed men and women.

On Easter, 1913, we had our first Communion—then we felt our work was really established; since then we have had the privilege of celebrating the Holy Mysteries every alternate Sunday. We had at first to utilize a table, but a friend in England sent money for an altar, so we had one made in the Mission Workshop in Bombay, which is in charge of the Cowley Fathers. The altar is plain but dignified and good. Of course you will see things could not stand still. Our Father Provincial said we must have a school and church, for by this time we had rented the ground floor also of this same house for a school. We had a wonderful gift from a lady in England, enabling us to purchase the land and nearly build a small school-church. The land is nearly opposite our present house, and is, in fact, the postman's wada where this work originated. We shall leave the row of houses in which the postmen live, and let them remain on. They seem very pleased to be our tenants. The plans are out and we hope the building may soon begin. The people are very excited at the idea of having their own Church. It will be a very wonderful thing to have a Church in this part of the city, which is so heathen. Though the C.M.S. Church is close, yet that is in the Camp and their work is supposed to lie in the Camp, and ours in the city. We have not yet fixed upon the dedication of our Church. We have to consider what goes well into Marathi and will appeal to the people. Our landlord seems very sad that we shall be leaving, but we shall be very glad to have a place of worship apart, for the Christian Sunday and the Israel Sabbath rather affect each

other, Sunday being very noisy and their special day for weddings, as being a holiday.

Last Christmas we had a little entertainment and gave a little present to each child, which much delighted them. At the end came a dinner. They are very poor and have been so used to being neglected, that they much enjoyed their Festival. We hope that when the Church is finished, we shall have a Priest of our own there. This is the history of our Baby up-to-date, and you do not wonder that she is close to our hearts, do you?

## Question Box

*Ques.*—How was Bishop Seabury consecrated?—READER.

*Ans.*—Bishop Seabury, the first bishop of the Protestant Episcopal Church of the United States, was ordained by the Bishop of Carlisle, and was validly consecrated by three Bishops of the Church in Scotland. There is no truth in the statement that he received consecration from those who had not themselves received valid consecration.

*Ques.*—Who was St. Alban?—A.E.F.

*Ans.*—He was the proto-martyr of Britain. We get his story from Bede's Ecclesiastical History. During the Diocletian persecution (A.D. 304) Alban, who lived at Verulamium, sheltered a priest, and moved by his life and character became a Christian. When soldiers came to seize the priest Alban, put on the priest's dress and allowed himself to be taken in his stead. On refusing to offer sacrifice to the heathen Gods he was ordered to be executed. There are many legends connected with his death. On the site of his death St. Alban's Church was built. King Offa built a monastery there in 793. The present Cathedral was built in the 12th century of materials from the neighbouring city of Verulamium.

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### ALGOMA

#### SAULT STE. MARIE

On Septuagesima Sunday the Rev. J. Thompson preached in St. Luke's pro-Cathedral at evensong. Mr. Thompson has come to Algoma Diocese from the Diocese of New Westminster where he has been working for the last eight years. He was last stationed at Nicola, B.C. A very genuine welcome for him is afforded by Algoma and by Magnetawan, to whose shepherdless families he goes to minister.

At matins and Litany on January 31st the Rev. J. Thompson, from Nicola, B.C., preached in the Church of St. John the Evangelist on the great reason for church going, viz., to give worship.

#### FORT WILLIAM

The Patronal Festival in connection with St. Paul's Church held on Sunday, January 24th and St. Paul's Day, January 25th, will long be remembered as a time of great blessing to our congregation. The Bishop of the diocese was present with us at both services on the Sunday and also at the congregational meeting on the Monday evening and his gracious presence was at once an inspiration and a blessing. The Sunday service commenced with matins at 7.45 a.m., followed by a celebration of the Holy Communion at 8.00, at which the rector, the Rev. E. Pierce-Goulding, was the celebrant. At 11.00 the Bishop was the celebrant at the Choral Eucharist, assisted by the Rev. Canon Hedley, who acted as the Bishop's chaplain and carried the pastoral staff, and the rector. A large and reverent congregation took part in the beautiful service, which was sung to Adlam's setting. In the afternoon the Bishop addressed the Sunday School and the Chinese class and preached at the choral evensong. At this service the *Magnificat* and *Nunc Dimittis* were sung to Bunnett in F and Foster's exquisite anthem, "O for a Closer Walk with God," was sung by the choir.

At the congregational meeting held on the Monday evening a splendid musical programme was rendered under the direction of the choirmaster, Mr. C. F.

Myers, and the Bishop gave one of his usual inspirational addresses.

#### THESSALON

The members of the Church at Thessalon showed their appreciation of the services of Rev. John Tate, on Monday, January 25th, when they assembled at the Rectory and presented him with a handsome and well filled wallet, on the eve of Mr. Tate's departure for a two months' visit in England for the benefit of his health.

### COLUMBIA

#### VICTORIA

Bishop Roper, in course of his references to death of Rev. Percival Jenks, for forty-six years rector of St. John's parish, when preaching there on January 31st, announced that he had appointed Rev. F. A. P. Chadwick and that the induction would take place Shrove Tuesday evening. The old parish church, long known as the "iron church," was sent out from England to be put up here, through the generosity of late Baroness Burdette Coutts, who also founded and endowed the archdeaconry. The church has within the past two years been replaced by a handsome brick of chaste design. The parish is richly endowed and the living worth more than any other in the West.

A very enthusiastic gathering of clergy and laity attended the meeting on January 28th at the Cathedral schoolroom of the Sunday School Association, eleven clergy and thirty-five officers being present. The matter of completing the personnel of the organization was taken up, with the result that the following were announced at the close of the evening to constitute the executive: Honorary president, Bishop Roper; Rev. W. Baugh Allen, chairman and convenor; Rev. F. A. P. Chadwick, vice-chairman; Rev. F. H. Fatt, secretary-treasurer; and the following five lay members: Messrs. M. P. Lloyd (representing St. Saviour's), T. S. Mills (representing St. Barnabas'), Wm. Sayer (representing St. John's), T. W. Spouse (representing St. Paul's, Esquimaux), and W. Hitchin-Smith (representing St. Mark's).

Rev. Robt. Connell gave a very interesting paper on the Anglican Young People's Association, and it was decided to recommend the formation of a branch here. Mr. Connell was appointed to take charge of this matter.

### EDMONTON

A meeting of the G. F. S. Diocesan Council was held in All Saints' schoolroom on Friday, January 8th. The following officers were elected for the ensuing year: President, Mrs. Boyd; vice-president, Mrs. Carruthers; commendation associate, Miss Blandford; secretary-treasurer, Mrs. A. H. Petch.

A special service for the Mothers' Union was held in All Saints' pro-Cathedral on January 22nd. The service was read by the rector, Ven. Archdeacon Webb, and the preacher was the Rev. W. Everard Edmonds, M.A. The next meeting will be held in All Saints' schoolroom on February 19th when an address will be given by Deaconess Bennett, of St. Paul's parish.

The last meeting of the Anglican S. S. Association was held on Tuesday, February 9th, in All Saints' schoolroom. The subject for the evening, "The Sunday School in Relation to Missions," was introduced by Rev. A. W. MacMichael and discussed in a spirited manner.

The Bishop of the diocese has been active in arousing an interest in missions and on February 2nd he addressed a representative meeting of men who will be given a course of lectures on mission work at home and abroad.

The "annual congregational meetings" of the various parishes in the city show that much progress has been made during the past year and though every congregation has contributed its quota of men for the front, a spirit of hopefulness prevails that augurs well for the future.

The Lenten services at All Saints' pro-Cathedral will this year be the same as in past years:—Celebrations on Thursday at 8 o'clock; celebrations on Saints' Days; a daily service at 5 o'clock p.m.; Evening Prayer on Wednesdays and Fridays at 8 p.m.; daily noonday service for business men at 12.30 during Holy Week.

#### CHRIST CHURCH

Rev. G. N. Finn, M.A., has been appointed assistant to Rev. C. W. McKim, Rector of Christ Church. Mr. Finn will give special attention to the two missions of St. Mark's and St. John's, Jasper Place.

#### ST. JOHN THE EVANGELIST

The monthly entertainments given under the auspices of the W. A. have been an excellent means of bringing the people together in a social way, and the attendance has been most gratifying. At the last entertainment the Rev. Everard Edmonds contributed the chief part of the programme, giving his popular monologue, "David Copperfield," Dickens's masterpiece.

#### HOLY TRINITY

During the first week in February an excellent entertainment was held in the schoolroom of the church, when a large number of the men now training at the South Side Armory were present and assisted in the programme.

#### ST. PETER'S

A lantern lecture on "Leper Work in China" was given on January 22nd by the incumbent, Rev. W. H. Davis.

### FREDERICTON

#### ST. JOHN

At the Deanery meeting held last Tuesday it was decided to make the parochial missionary apportionments for the Deanery of St. John, the same as last year. The clergy felt that the claims of the church should be kept just as forcibly before the people as ever, and that we should attempt to raise just



as much in 1915 for missionary purposes as in 1914.

### HURON

#### ALVINSTON

Bishop Williams visited us on February 6th. He drove from here to St. Mary's Church, Napier, where he held Confirmation services at 11 a.m. On leaving Napier he took the train at Kerwood and proceeded to Brooke Church.

### KOOTENAY

#### SALMO

The new church which has been under construction here during the past few months has been completed and on Sunday, January 24th, it was opened and dedicated by Rev. Fred. H. Graham, rector of St. Saviour's Church, Nelson. The church was dedicated in the name of St. Paul and will be known as St. Paul's Church. The new church, which is situated in Fruitvale parish, will be in charge of Rev. H. R. Ragg, vicar of

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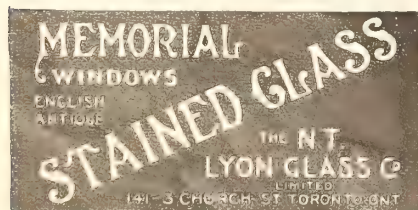
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## MONTREAL

The congregation of the Church of the Apostle paid a tribute to their rector, Captain the Rev. Alan P. Shatford, at a farewell meeting on the eve of his departure with the Second Contingent as chaplain of the 24th Battalion (Victoria Rifles). Major John Ibbotson made the presentation, which took the form of a purse of \$275. The parishioners subscribed to the purse and the subscriptions were limited to \$2 each. In replying the rector warmly thanked the congregation for this additional evidence of the ties of affection that existed between himself and his congregation.

## NIAGARA

### PORT COLBORNE

The W. A. of St. James' held its annual meeting on Wednesday last and re-elected all the officers of the past year. The secretary reported a membership of forty-five.

The Girls' Auxiliary, with the assistance of Miss M. O'Neill, prepared a large box of bandages, etc., for the Red Cross Society.

The Altar Guild presented the church with a cut glass cruet.

### WELLAND

The annual convention of the Sunday School Association of the Deanery of Lincoln and Welland was held on Tuesday, February 2nd, at Welland. Holy Communion was celebrated by the Rev. Jas. Thompson at 11 a.m. After lunch the delegates were welcomed to Welland by Mr. A. A. Perry, the superintendent of Holy Trinity Sunday School. The Rev. R. H. Ferguson, M.A., replied on behalf of the association. Splendid addresses were delivered by the President, Rev. L. W. B. Broughall, M.A., Mr. C. L. Richardson, and Hon. R. Harcourt, D.C.L. In the evening the Rev. L. W. B. Broughall preached. The Rev. R. A. Hiltz, M.A., and Rev. J. Renison, D.D., who were to have assisted, were detained at Vine-mountain on account of the storm. This also prevented many delegates from attending. The ladies provided a splendid lunch and tea in the Guild Hall. Officers elected for 1915 are:—Hon. president, the Bishop of Niagara, D.D.; president, Rev. L. W. B. Broughall, M.A.; vice-president, Mr. A. A. Perry; secretary-treasurer, Rev. D. Russell Smith; executive committee—Miss I. Watts, Miss Piper, Mrs. Low, Mr. J. E. Masters and Rev. R. H. Ferguson, M.A. Representatives on the Diocesan Sunday School Commission—Rev. Jas. Thompson, M.A., and Hon. R. Harcourt, D.C.L.

The next convention will be held at Niagara-on-the-Lake in October of this year. Statistics for 1913—Church population, 19,259; schools, 27; teachers, 290; scholars, 3,019; font roll, 453.

### GUELPH

The devotional meeting of the A. Y. P. A. was conducted on Monday evening, February 1st, by Ven. Archdeacon Davidson, who gave a most helpful address on the Holy Communion, especially in regard to its connection with the forthcoming Mission to be held in the parish. This week the young people will visit the Brampton society, when a special train will be run.

### HAMILTON

Dean Abbot, former rector of Christ Church Cathedral, has been presented with a handsome automobile by the

members of his new congregation in Cleveland.

## NOVA SCOTIA

### KING'S COLLEGE

On January 24th Canon Vroom took services at Kentville, Rev. Professor Harley at Truro, and Mr. Jukes at Middleton.

On January 31st Canon Vroom was at Middleton relieving Rev. W. S. H. Morris, who has been ill, and Mr. Jukes was at Trenton.

On Thursday, January 28th, Rev. Canon Powell gave an address in the Parish Hall at Christ Church, Windsor, on "India."

February 7th Revs. Canon Vroom, Professor Harley and W. W. Judd will take the services in the parish church, Windsor, in the absence of Ven. Archdeacon Martell, who goes to Halifax with President Powell on missionary deputation work.

On Monday, January 25th, Dr. M. A.

owing to the condition of the roads as a result of the heavy snowstorm.

As the financial year ended 31st December last this may be considered the annual meeting.

Bishop Mills presided and was supported by the Bishop of Kingston. Members present were—Dean Starr, Archdeacons Carey and Dobbs, Canons Loucks, Beamish, Bedford-Jones and Fitzgerald, Rural Deans Jones, Woodcock and Elliott, and Rev. J. O. Crisp; Judge McDonald, the Chancellor; R. J. Carson, the treasurer; F. King, K.C., Lay Secretary; F. F. Miller, J. B. Walkem, K.C., Col. S. C. McGill, and Canon Grout, the Clerical Secretary. There were also present the Revs. B. Byers, A. O. Cooke, Frank Kirkpatrick, and Thos. Leach.

Application was received from Camden East to mortgage the new rectory. Permission was granted upon the usual canonical requirements being fulfilled.

A report of the investment committee was presented by the Chancellor. This report showed all the investments to be satisfactory.

The announcement of the Bishops that there would be no session of Synod

endon, Parham, Coe Hill, North Addington; \$136, Oxford Mills, as per agreement.

Special grants of \$100, at the discretion of the Bishop, were made to California, North Addington, Edwardsburg, missionary outfits; also \$25 to Wolfe Island for Simcoe Island.

It was agreed, after some discussion, that owing to a present deficit of \$900, with a greater overdraft expected this year, the Bishop be requested to write a pastoral letter warning the Church of the necessity for reducing all grants to missionaries next year by twenty-five per cent., unless larger contributions are received.

The financial report was presented by Rural Dean Jones, and showed a deficit of \$2,087. As nearly all parishes are in default for 1914, amounting to \$1,100, immediate payment was requested.

The report of the widows' and orphans' fund was presented by Rural Dean Woodcock. No new annuitants were added.

Canon Grout presented a report of the clergy trust fund, which placed Rev. C. J. Young and Rev. T. A. Smith upon the list of annuitants.



The New Bishop of Quebec and the Clergy who took part in the Consecration on January 25th.

Front Row—The Bishop of Ontario; Bishop of Quebec; Archbishop Hamilton, Bishop of Nova Scotia; Archbishop Germanos, of the Orthodox Greek Church; Bishop Courtney. Back Row—Rev. F. J. B. Allnatt; Ven. Archdeacon Balfour; Rev. P. Callis; The Bishop of Kingston; Rev. R. A. Parrock; Bishop of Montreal; Rev. Aghapios Gholam, Priest, and Rev. Sophronios Beshara, Deacon of the Orthodox Greek Church.

B. Smith, of Dartmouth, gave a most interesting and instructive lecture on the "Human Head" to the third and fourth year students taking Psychology. Several visitors attended the lecture, which was greatly appreciated. At the conclusion Mr. Bent moved a vote of thanks, which was seconded by Mr. McLeod and carried unanimously.

## ONTARIO

### KINGSTON

The St. George's Cathedral branch of A. Y. P. A. entertained the various branches of the Kingston and Portsmouth churches on Tuesday, January 26th. About 150 members were present. Rev. R. C. Magee welcomed the guests in a very enthusiastic address and a most enjoyable evening was spent

On Thursday morning the executive committee of the Diocese of Ontario met in St. George's Hall. Many of the country members were unable to attend,

this year, met with the approval of all present. The meeting has been called off owing to the financial stringency everywhere. The Bishops secured the views of the committee in the matter, and it was to the effect that there be no session in 1915.

A report was submitted on mission givings, which were the largest on record, the total reaching \$17,898. The sum was apportioned as follows: \$7,681 to the M.S.C.C., and \$10,217 to diocesan funds. It was necessary to receive increased givings to sustain the present work.

Various grants for 1915, amounting to \$8,911, were made to missions by the diocesan mission fund.

Class 1, \$100, none; class 2, \$150, Wellington; class 3, \$200, Tweed and Marmora; class 4, \$250, none; class 5, \$300, Madoc, Augusta, Rawdon, Shannonville; class 6, \$350, Mallorytown, Frankville, Easton's Corners, Pittsburgh; class 7, \$400, Marysburg, Loughboro, Westport, Selby, Bancroft, Maynooth, Sharbot Lake, Bannockburn; \$500, Clar-

The episcopal fund report, presented by Archdeacon Dobbs, showed earnings of \$4,089, paid to the Bishop of Kingston.

The committee also received and adopted reports of the divinity students. Sunday schools, see house, rectory lands and auditors.

### AMELIASBURG

St. Alban's Church was the scene of a beautiful and impressive ceremony on Sunday, the 10th ult., when the Bishop of Kingston dedicated the beautiful new edifice and delivered two beautiful addresses. Excellent music was rendered by the choir. At the evening service the Rector, Rev. S. E. Morton, M.A., assisted by the choir boys, sang in harmony the beautiful hymn "Lead Kindly Light," which was greatly appreciated. Certainly the quotation, "A thing of beauty is a joy forever" is truly applicable in this beautiful church, which reflects the tastes and high standard of ideals in the community. Our people will have the opportunity of again hearing Bishop Bidwell when he will make



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his tour of the diocese in June and hold a Confirmation service in St. Alban's for the class that is being prepared by the rector. The offertory for the day amounted to \$47.00, to be applied on the building fund. Mr. Ralph Stafford, choir leader, made the church the present of a beautiful mantle lamp for the chancel.

### NEWBURGH

The Rev. R. W. Spencer is taking a month's holiday, having met with an accident some time ago, by being thrown from his rig, from which he has not quite recovered. Before leaving for his holiday the congregations of Yarker, Camden East and Newburgh presented their rector with a well-filled purse.

### OTTAWA

#### OTTAWA

By permission of His Grace Archbishop Hamilton and through the kindness of the rector and churchwardens of St. Barnabas', Ottawa, His Grace Archbishop Germanos Shahady will sing the Greek Eucharist in St. Barnabas' Church, at 10.30 a.m. on Sunday on behalf of King George V. and the British Empire, and for a speedy peace.

This is the first instance of a Greek Archbishop from Syria visiting Ottawa and also the first time that a Greek Eucharist has been so offered in an Anglican Church in Ottawa.

It will do much towards drawing together the East and the West and in cementing the already close relationship between the English Catholic and Greek Catholic churches.

### QUEBEC

The Lord Bishop of the Diocese presided at the annual meeting of the Church Society on February 3rd. This was His Lordship's first public act as Bishop. He took the opportunity thus offered to acknowledge the many kind expressions of goodwill that had been extended to him by clergy and laity in Quebec and in the county and elsewhere and also by the Prime Minister, the Mayor and the Chief Justice and others in Quebec city.

#### MARBLETON

On Wednesday evening, January 20th, a most impressive service took place in St. Paul's Church, when the beautiful stained glass window erected in memory of the late Rev. T. S. and Mrs. Chapman was dedicated, and also a new Lectern Bible that has been presented to the church.

Several of the clergy were present, and a large and very earnest congregation. The Rev. E. R. Roy, of Cookshire, said the first part of evensong. The first lesson was read by the Rev. C. F. L. Gilbert, of Bishop's University, and the second by the Rev. A. W. Reeves, of Sawyerville. The latter part of evensong was taken by the Rev. Edgar Husband, Rector of North Hatley, a former priest of this mission. Just before the sermon the dedication of the window and Bible took place, the ceremony being performed by the Rev. Rural Dean Lewis, Rector of Bury. The sermon was preached by Rev. Dr. Parrock, Principal of Bishop's University, Lennoxville. Dr. Parrock gave a short history of the late Mr. Chapman's life. Mr. Chapman was born at Melbourne, Que., in 1824. He was ordained deacon at Quebec in 1848, and was appointed by Bishop G. J. Mountain as travelling missionary in the districts of St. Francis, Bedford and the Ottawa Valley. He was ordained priest in 1849 and in 1850 the Bishop appointed him to the new missionary parish of Duds-well. The preacher described the great hardships Mr. Chapman had in those early days, he also spoke of his wonderful energy, his love of nature and his wide sympathy for all. Mr. Chapman died at Marbleton on February 29th, 1912.

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After the sermon and the hymn the Rev. J. V. Young, the parish priest, said the final prayer and gave the blessing.

The service was bright and hearty and will long live in the memories of those whose privilege it was to be present.

### TORONTO

As the Bishop is making up his spring list of confirmations he will be glad to receive applications therefore at once, as it is important to issue the list without delay.

The Bishop has appointed the Rev. A. E. Lewis to be rector of the parish of Grafton, Centreton and Harwood. Mr. Lewis comes from the West Indies.

#### TORONTO

A boys' auxiliary affiliated with the M.S.C.C. for the purpose of mission study and support of missions was organized in St. Thomas' parish, Wednesday, February 3rd. The following officers were elected:—Honorary president, the Rector; president, Hugh Dignam; vice-president, Ralph Jones; secretary, Eric Smith; treasurer, Jack Dower. The auxiliary will meet on Monday evenings at 8 o'clock and will take up the study of India. Visitors from other boys' auxiliaries will always be welcome.

The basement of the new Church of St. Martin's-in-the-Field is now completed and the opening services were held on Sunday, February 7th. The Rev. R. Seaborn preached in the morning, and in the evening the Lord Bishop of Toronto dedicated the building and also preached.

During the life of St. Martin's-in-the-Field the rectors have been as follows: 1891-3, Rev. Canon Middleton; 1893-9, Rev. R. Seaborn; 1899-1901, Rev. Canon MacNab; 1901-8, Rev. W. A. Cooper. Since 1908 the present rector, Rev. S. de K. Sweatman has been in charge.

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The old church on Perth avenue was burned down on November 28th, 1912, and the congregation hope to complete the new structure during the next two years.

A former Wycliffe College student died on February 3rd at the General Hospital, in the person of Rev. C. H. Cruise, after an illness of two and a half years. Part of this time was in the sanitarium at Muskoka. Mr. Cruise came to Canada and finished his education at Wycliffe. During his college course he was connected with the Church of the Redeemer and was later the rector at Monteith, Ont.

W. A.

The diocesan monthly board meeting of the Women's Auxiliary was held in Holy Trinity Schoolhouse on Thursday, February 4th, at 5.15 p.m. The object of the evening session was to enable those members of the G. A. who could not be present at a day session to attend. The efforts and thought of the executive committee were thoroughly appreciated, as there was a large attendance of both women and girls.

Owing to the absence of the President, through illness, the first vice-president, Mrs Willoughby Cummings, was in the chair. The corresponding secretary made the following announcements—That a new W. A. branch had been formed in Haliburton; that during the month there were four new life members; Bishop Sweeny will give a lecture with some limelight views on "A Trip Through the West," at the schoolhouse of the Church of the Redeemer on Tuesday evening, February 23rd; that

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Notre Dame R. C. Church	-	Montreal
All Saints' Cathedral	-	Halifax

the annual meeting will commence on May 5th at St. Anne's parish house.

The treasurer reported receipts for the month as \$2,820.33, with expenses \$493.70. Dorcas receipts were \$21.68, expenses \$31.79, while thirteen and one-quarter bales were sent out, nine and one-half of which went to Toronto Diocese.

The literature secretary-treasurer announced an addition of six new books in the library—"Australia's Greatest Need," "Christian Missions in Madagascar," "Canadian Woman's Annual," "In the Year One," "The People of India," "The Professor Explains." All answers to missionary competitions must be in by March 11th.

The Missionary Institute was a success in every way, 210 members registered. Receipts of January were \$220.43; expenses, \$68.53. P. M. C. treasurer had received for the month \$86.85.

Junior secretary reported a new branch in Haliburton, while the receipts were \$32.00 and expenditures \$25.00.

The Babies' Branch has fifteen new members.

The E. C. D. amounted to \$277.75 and was voted to church furnishings in Caledonia.

For February 4,354 Leaflets were sent out.

Miss Trent, in the costume of a Japanese student, gave an interesting talk on work in Japan. The devotional address was given by the Rev. F. Hartley, of St. Matthias' Church, whose text was from St. John 18: 36.

## COBOURG

Rev. F. J. Sawers began his ministry here on the first Sunday of the month. Before leaving Peterboro a handsome cabinet of sterling silver was presented to Mr. and Mrs. Sawers by the congregation and Mrs. Sawers was made a life member of the W. A. by St. Luke's branch.

## IN MEMORIAM

"**KILLED** in action in Belgium, Sunday, the 24th January, 1915, Lance-Corporal Roger C. Pepler, Princess Patricia's Canadian Light Infantry; aged 29 years."

Thus, one by one, are Canada's sons

## Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

## RELIGIOUS CONDITIONS IN EASTERN ONTARIO

To the Editor:

Sir,—I am in charge of a parish in Eastern Ontario and the following will show you the awful state of matters here. Some years ago a churchman married a Presbyterian woman; they have a son who grew up to no religion. He married a Methodist woman, with the result that their first child, born in town, is baptized a Methodist and their second child, born in a Roman Catholic house, receives lay baptism at the hands of the nurse and is to-day simply a Roman Catholic. Not one in the whole circle goes to church regularly. While we are making sure of broad churchism is not Satan leading us away from all religion?

C. A. F.

## CELEBRATIONS WITHOUT COMMUNICANTS

To the Editor:

Sir,—I am rather surprised at the unqualified negative with which you answer A. T. C.'s question as to whether there is any authority "for a celebration of the Holy Communion when a large

answering their country's call, "even unto death." Many such losses must be expected from now on and our people will begin to feel as they never have felt before the reality and the fearfulness of this war.

Few will leave behind a nobler or a better example of soldier and of Christian gentleman than the subject of this sketch. He was the oldest son of the late Frank E. P. Pepler, K.C., of Barrie, and a grand-nephew of Sir John A. Macdonald, and is survived by his mother, Mrs. E. Percival Brown, of 107 Woodlawn avenue, Toronto, and by four brothers, one of whom, Lieut. Eric Pepler, is already at the front with the First Canadian Contingent.

He early entered the service of the Imperial Bank after leaving Upper Canada College, and retired from the bank some few years ago by reason of blood poisoning, following an accident. He removed from Toronto to Edmonton some two or three years ago, where he entirely recovered his strength, and where he made, as everywhere, a host of friends, amongst whom he exercised a quiet, but none the less real influence, the product of the sanest type of manly religious life which our Church so often produces when given a fair chance by its members themselves.

Thus a life of very real and constant readiness to help others has found its highest expression in this all too sudden call from the service of King and country to the higher service of the King of Kings.

Even in the short six months of his enlistment his life had told in his regiment as attested quite naturally by a private recently invalidated home.

It would no doubt have come as a surprise to him to have been told how greatly his life counted for good amid a very large circle during his early manhood, and that example and influence must be largely intensified and multiplied as a result of his heroic death in the trenches. "I feel as if I had lost a brother" says a man nearly double his age, and many others will feel his death quite as keenly.

Truly the "white flower of a blameless life" should adorn his lonely grave near the battle lines. *Requiescat In Pace.*

congregation is present and no one (i.e., of course, no one but the priest) communicates." No doubt it is true, as you say, that "the rubric in our Prayer Book forbids it." But many things may be said about this notorious rubric which forbids a celebration "except there be a convenient number to communicate with the priest."

(1) Interpreted strictly the rule is probably not observed in any church. For the rule is not merely that there shall be at least three communicants at every celebration, but a "convenient" number, which is explained to mean at least three or four even in a parish containing no more than twenty possible communicants, i.e., at least fifteen per cent. of the whole possible number.

(2) But even supposing the rule is kept by never having fewer than three communicants—even so the rule cannot be enforced unless the rule that intending communicants shall signify their names to the curate beforehand be also enforced. If the latter is a dead letter the former must be also. At a choral Eucharist the priest often does not know until after the Consecration whether any in the congregation are prepared to communicate or not.

(3) The rule was intended to encourage frequent Communion. Instead of that it resulted, as long as it was enforced, in infrequent Eucharists and spiritual starvation. It is therefore an admitted failure.

The ideal of course is (as even the

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Council of Trent insisted) that there should be many communicants at every Eucharist. Certainly we have no right to discourage any of the faithful who come fasting and otherwise prepared from communicating at a choral celebration. The difficulty is that so few are willing to postpone their breakfast till mid-day. But surely we can encourage frequent communion in far better ways than by coming into bondage to a rule which has done such untold harm to the spiritual life of the Church. May we not hope that at the next revision this rule shall finally disappear from the Prayer Book, together with the corresponding rule concerning the Communion of the Sick which actually implies that a priest is to refuse a dying penitent his Viaticum unless he can find at least two others to communicate with him? Could anything be more monstrous than that?

J. S. BREWER.

Compton, P.Q., Feb. 6th.

## QUESTIONS

To the Editor:

Dear Editor,—I think that letters on the following questions would be profitable, and perhaps, if I start, some one else will take it up, namely,—Is the promise which is made by all confirmed "to believe all the articles of the Christian faith, etc.," equivalent to a profession of a personal and saving faith in Jesus Christ, or is it considered by any clergy to be expedient to interpret this merely as an intellectual assent to the facts of the Creed, and to depend on other means and other opportunities before or after confirmation to bring souls to a personal faith and decision?

Should we discourage people from being confirmed or even refuse to present them until they understandingly profess the purpose of life-long service of Jesus Christ?

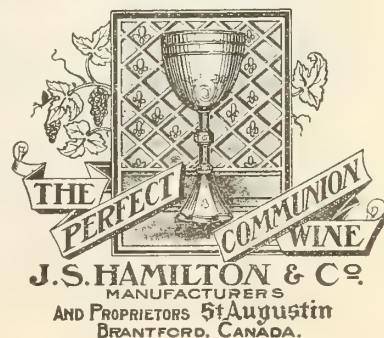
Is the main object then of the minister or layman preparing candidates for confirmation the same as the object of the faithful evangelist or missionary to lead

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to a personal acceptance of Jesus Christ both as Saviour and King, or is his object merely instruction, the imparting of knowledge of the Catechism and the distinctive or characteristic teaching of our Church? Is it better to leave the door pretty freely open to those willing to receive confirmation and trust that if the decision for Christ has not come before, it may come after?

I know that in view of the honest meaning of the Communion service there should be but one answer; except for the question may the Communion service be used for some as a means of instruction when they have not yet entered into the full meaning and spirit of its words? And is it best after all to leave the responsibility to the individual rather than assume it for him?

I know this letter might lay me open to criticism from different quarters and to guard against this let me say that my purpose is to open a profitable conference through your columns and not to

express myself at the present on either side of the questions here propounded. Hoping others better qualified will deal with this question and that we will get profitable results, believe me,  
JNO. B. MEYER, B.D.

#### GRADING IN SUNDAY SCHOOLS

To the Editor:

Dear Sir,—I have recently received a form to fill up from the Sunday School Commission. On the back are fourteen points, making a "standard for model schools." I gather that the whole fourteen are necessary for a really model school in the Commission's eyes; but a second and third class standing as grade B or C may be obtained by 11 or 7 points respectively, including carefully specified ones.

Among the points *not* necessary for even the third grade is No. 13, "Definite systematic effort being made to lead the children to Confirmation." This, then, is evidently in the Commission's eyes, a minor point. But quite essential are Nos. 11 and 12—"An offering taken on *Children's Day* for the work of the Sunday School Commission," and "Using the lessons recommended by the Commission."

It ought not to be difficult to choose between loyalty to the Prayer Book and loyalty to the S. S. Commission and many of us are seriously thinking that the large sums expended for the Commission purposes might be much better used for the good of the Church.

Yours faithfully,  
AN ALGOMA PRIEST.

#### PERSONAL CRITICISM

Toronto, 5th February, 1915.

To the Editor:

Sir,—I agree with Mr. F. A. Allen's criticism in your last issue and I suggest that the Church press adopt the policy of the leading dailies and rigidly exclude letters containing personal attacks, such as, for example, that by Mr. Waterman, of Carp. If a clergyman has any contribution to make to the question of the relationship of the Church of England in Canada to the various denominations, or any other question, well and good; but he should not be permitted in the columns of a Church paper to make his letter the vehicle of personal abuse and insult. How much better for the Church if clergymen, who seem to have plenty of spare time, would give themselves to study and research instead of lampooning their neighbours or trying to play the part of ecclesiastical Don Quixotes. We are all doubtless bothered at times with excess of bile and want to squirt it at people and things we do not like, but every normal man in his saner moments is eternally grateful to the editor who saves him from making a fool of himself. This, sir, should be your policy, not only for the sake of the man, but for the sake of your readers, and your own self-respect.

T. G. WALLACE.

#### HISTORY OF THE CHURCH IN CANADA

Huron College, London,  
January 28th, 1915.

To the Editor:

Dear Sir,—In your issue of January 21st "Huron" asks "What has been published on the History of the Church in Canada?" and intimates an interest in "something on the founding of the Church in Canada." In your reply you mention "From Sea to Sea," by Canon Tucker, and the "S. P. G. Digest." As for a "History of the Church in Canada" there is none. The need is felt and some are working on such a work, but the undertaking demands a vast amount of research. Other works which might be consulted with profit are "Bishops of the Church in Canada and Newfoundland," by Rev. C. H. Mockridge and a "History of the Church of England in

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HARRY METCALF.

#### A SUGGESTION FOR BROTHERHOOD MEN

January 31st, 1915.

To the Editor:

Dear Sir,—I have just been reading a letter from one of the chaplains at the front to the Bishop of London, which contains this passage: "The men here have been greatly impressed at being told that in the parishes at home daily services of intercession are being held and that their names are read out in the parishes from which they come." May I suggest that the Brotherhood men of every kind should make lists of our Canadian soldiers in the various contingents and supply the clergy with these lists, where it has not already been done? Both at home and at the front a tremendous impression is made by the prayer evoked by the reading out of the names at the public services of the Church. In this parish this has been done ever since our men enlisted and we now have a list in our porch of fourteen for Pilot Mound and district. If the list is read out in sections between the stanzas of Hymn 333 as is done in St. Matthew's, Winnipeg, the effect may be deepened.

H. M. SPEECHLY.

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## Women's Work and Social Service

THIS is not a missionary page, yet it is impossible to draw hard and fast lines between different departments of life and work, and no one could pass over the very attractive little pamphlet which comes from the editorial chair and proves to be the report of the Archbishops' Fund in Western Canada and of the missions founded and maintained thereby in Edmonton, Regina and Southern Alberta. The motive of the fund and its missions lay in the intense realization by the leaders of the Church at home of the boundless opportunity involved in the ever-increasing tide of immigration into Western Canada, and of the ultimate importance to the world at large "of the faith, life and character developed in this multitude of souls."

The work began in May, 1910, with the arrival in Edmonton of Rev. W. G. Boyd and six comrades, and from the tent at the back of All Saints' Church, provided for their first accommodation, there have been established for the Edmonton mission alone four parishes with a huge country district. Among the groups of homesteaders little country stations are established. These become the centre for districts twenty-five miles in each direction, under the care of a priest with, if possible, a lay companion. The Anglicans in the district are visited, services held wherever feasible for congregations varying from two or three to forty or fifty, and church buildings begun where opportunity offers. Some twenty churches have in this way been built in the Edmonton mission.

\* \* \*

The same week that brought this report into my hands gave me also the opportunity of glancing through *The Land of Open Doors*, a delightful account of experiences as a lay member of the mission, by Mr. J. Burgon Bickersteth, of Christ Church, Oxford. It is introduced to the public in a cordial and charming preface from the pen of Lord Grey, it is well illustrated, it has been widely reviewed, and it should be widely read by Canadians in both east and west. It is a kindly, generous and genial book, abounding in little humorous touches and revealing, to quote the preface, "with the vividness of a cinematograph, the privations, sufferings, tragedies and comedies inseparable from the life" of these Empire builders. It records the observations of one who entered upon his work "not with criticism, but with sympathy for the fresh ways of life and the instincts characteristic of the new people into whose country he

was being welcomed." It is an informal book, based upon "letters home," and its very informality, its absence of pose, its genial sympathy, make it particularly valuable for "us Canadians" to take to heart and think about.

The writer is sensitive to the beauty of the country and frequent are his references to the "glorious scene." "I was not prepared for its magnificence," he writes of one scene, while of another he says, "How so much wickedness can exist in the presence of such perfect beauty as at Tête Jaune Cache is a wonder." We see the West from the point of view of an observer, whose broad sympathies and keen sense of humour enable him to get "on to the right side," and who carries with him everywhere the desire to be a helper and friend. He takes us into settlers' shacks, into railway and lumber camps, along the glorious open land, introduces us to all sorts and conditions of people and into scenes and places quite outside the experience of many of us.

\* \* \*

Here is a characteristic interview "with a fellow in the barn while I was hitching up":—

"Guess you've not been long in Canada, young fellow?" "Not many weeks," I said, feeling as if I must look very green. "Well, the best way of setting about things is *do* a man as he would *do* you—only *do* him first. Guess you're looking for land?" "No, going to do missionary work." "Oh, you're a preacher, are you? . . . There's just three fellows I've no use for," he continued, as he took a bite at a black plug of tobacco, "the real estate man, the lawyer and the preacher." The farewell speech, however, that followed upon this unpromising beginning was more encouraging—"Still, we want a few preachers in here all the same, just go right ahead and do the best you can, and you'll find people all right."

We are shewn the effect upon people of the absence of the old accustomed comforts, of the old routine, of the old supporting public opinion, of the lack of broad, humanizing interests, in at least many cases. The writer more than once refers to "the amount of back-biting and slander there is in many of the country communities, where almost every nationality, social class and variety of religious belief is represented. Bitter feuds arise from petty reasons and families half a mile from each other may live for months or even years as irreconcilable enemies. . . . If I had to name a cardinal fault of these communities I should say it was jealousy. Both men and women seem to dislike seeing anyone doing better than themselves, and seem to attribute their success to dishonesty or some other absolutely false reason."

Again, another weak spot is touched upon in the following:—

"I can't say I have a high opinion of Western courtesy. . . . The average Westerner's motto seems to be, *I am in this world to get all I can for my-*

*self.* To the newcomer it seems as if everyone were in a conspiracy to make him, the greenhorn, understand he is now in a country where class distinction never existed and everyone is as good as his neighbour. It is very admirable and invigorating, yet this rather false sense of equality and independence is often made the excuse for great rudeness and a lack of the common urbanities of life. . . . The absence of class distinction is one of the most stimulating features of life in this great country. What one resents are the unpleasant qualities which often seem to go with it."

Don't we know the truth of this, and not only in the West? A deeper defect and one which partly explains the others, is thus indicated:—

"The Westerner wears an intense look and gives one the impression of being engaged in a great dollar-making campaign—a campaign which is life-long, knowing no peace, not even a truce. Real estate and business matters his one topic of conversation. . . . he does not appear to read anything except a weekly paper and Eaton's catalogue. The materialistic atmosphere to be understood must have been *felt*, and to be *fully* understood must have been lived in for a considerable time."

\* \* \*

These are not criticisms, they are observations, always tempered with allowances for the difficult circumstances of life which make ideal standards seem rather remote and impracticable. For instance, of an American family he says:—

"Pretty rough cards, not caring much for God or man, but good farmers and eventually, perhaps, good Canadians. Who knows? . . . With many there is the feeling that in this rough country, where they have been forced to do without so many of the civilizing influences, religion is a luxury that can easily be dispensed with. Is it to be wondered at when one remembers how long they have been left without it? . . . People who in more civilized climes were probably good church-goers and sent their children to Sunday school. . . . so often seem to drop religion. I do not think it is that the Church does not train her members on sufficiently definite lines, but rather that she does not train them not to be ashamed of what they profess to believe. . . . Religion is too inconvenient and too opposed to the atmosphere of the country to come easily."

\* \* \*

Between the lines one reads how much there is to bewilder, to discourage, to depress even a stout heart and a strong faith. "I often feel a man might not have been here at all, for

the impression he seems to make," refers to one set of experiences, but there are happy and encouraging things too—many of them. Keen Churchmen are met from the British Isles and from Eastern Canada. For instance:—

"So, you've come at last! said one with tears in her eyes (a Welsh Churchwoman, she proved to be). Six years we've been here and never one sight of a preacher. Now we will have a regular Sunday school and services. . . . Put your horse in the barn and come right in. You're not going any farther to-night. Now don't you say anything. There's always room here for the parson. Why, King George himself wouldn't have the parson's bed."

It is not surprising to hear that "I had a delightful time."

Here again is a vivid picture of a visit to a bunk-house:—

"Over fifty men in it—some lying in their bunks or sitting on benches; some gathered round a grindstone putting a good edge on their axes; a group of French-Canadians talking and laughing; round a table in the middle a number of men gambling, and at the far end a square dance in full swing. Two fiddlers were playing a jig, beating time with their feet, and a number of huge lumberjacks hopping around like so many ballet girls. They were an extraordinarily nice set of fellows, and as soon as they realized who I was, stopped dancing in the middle of the set. 'Say, parson, you hold your meeting right now, and we'll get on with the jig when you're through.' 'Sure, I will, and I guess you can play a few hymn tunes as well as jigs' I said, turning to the fiddlers. They laughed uneasily, shyly, like school girls. 'Oh, I guess so, parson, if we know, 'em.' I asked the gamblers to stop for half an hour and they consented with perfect courtesy, sweeping the money and cards off the table. . . .

"They sang sitting, but I got them to stand for the General Confession, which I said first alone, very slowly, explaining exactly what we were going to do. It was a fine sight to see all those great men, standing in absolute silence, while I said the familiar words. We had plenty of singing and I read from the Bible and gave an absolutely simple talk."

"In the talk that followed one man went to his bunk, returning with two books by Walsham How. 'I've read these,' he said, 'and I want to be confirmed. . . . Cases like this make the work seem worth while.'"

\* \* \*

Cordial and frequent are the writer's acknowledgements of the universal kindness and hospitality and friendliness, "especially towards preachers," the wonderful "open-heartedness and

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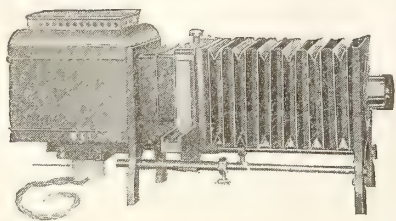
generosity" which he seems to regard as perhaps the most striking characteristic of the life. The extraordin-

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shews very clearly their power as an agency of social and missionary service, and makes one think again with thankfulness of the admirable work of the Victoria League, the Aberdeen Association and kindred societies. Anyone who is inclined to question their value will find reason to change his views if he will glance through this book.

To return to our *Report* for a moment. There is the work of the vigorous Railway Mission which serves twenty-six missions and has been instrumental in adding thirty-five churches, nine vicarages and shacks to the church property in Qu'Appelle, and of the splendid South Alberta Mission in the heart of the Mormon district. The beneficent hospital work is another feature, while the periodical re-unions are very effective means of helping the workers themselves in their own lives and difficulties.

\* \* \*

Many of us scarcely realize the gift which the Archbishops' Fund is making to Canada and to the Church through this mission with its thirty-eight priests, fifteen laymen and nine women workers—another illustration of the continuous and ungrudging generosity of our Motherland and Mother Church. No one who cares to understand the aims and methods of this mission can do better than read *The Land of Open Doors*. It was published some months before the war, but its main conclusions—suggested, though nowhere explicitly stated—receive from the war a fresh and clearer emphasis.

It suggests—or rather it makes the reader feel—that the future of Canada lies with the British Empire—nowhere else—is indissolubly linked with the Empire, and must be built up and extended upon the foundations of those ideals and aims which have been obeyed and cherished, maintained and handed on, by the leaders of the Empire in military no less than civil spheres. And it sug-

gests the need of human hearts for spiritual motives and spiritual influences, and their capacity, however hidden, to respond to these.

Whatever, six months ago, any one of us might have imagined himself to believe, is there anyone of us, is there any true Canadian, who does not today give a more than lip-adherence to the Creed of Empire as interpreted by Great Britain—to its ordered freedom, to its instinctive following of duty, to "its equal justice, mercy, grace" towards all the nations within its boundaries? We recall and make our own the noble answer of the Indian soldier to the question, "Why Indians should come to fight in Europe at the bidding of England?" "India is a part, and not a small part, of a great Empire. If the Empire were menaced in India, the English soldiers would have gone there, but as it is menaced in Europe, we have come here." He added in accents of profound pride, "We are English."

God save the King!

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THURSDAY, FEBRUARY 18, 1915

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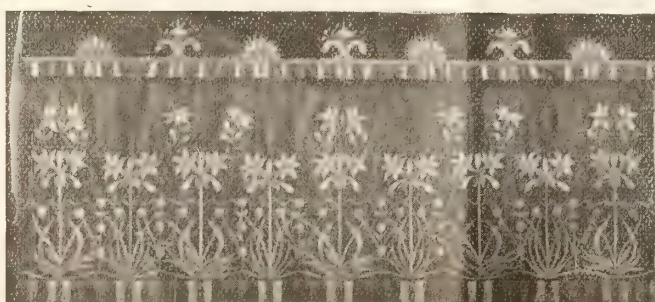
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# Church Life.

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## CHURCH LIFE

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## The Week

WE have been severely criticised for allowing critical, especially those that are personal, letters to appear in CHURCH LIFE. There is a great deal to be said

**Letters** in favour of the contention that such letters should not be printed. One is the host of letters which as a result come condemning personal abuse, and which end up by indulging in abuse of either the editor or the original writer. Another is that most of the letters reflect the inability of the average person to be logical, cool and polite. Some people say that such letters reflect on the Church. They do not injure the Church, and they may be the only means whereby people who are prejudiced, narrow minded, pigheaded and implacable can learn how they appear to their fellowmen. It is a beautiful sentiment that all is well in the best of worlds, and we have been saying it for some years, until the war came, and we all begin to find that most of the beauty was whitewash. But it took the war to do it. In the same way we have been talking of the wide open Church of England, of the beauty of comprehension, of being all things to all people. The same might be said of a man who has no fence to his garden, until he sees some stray cows eating his best flowers, or pruning his rose bushes. We deplore the fact that people cannot be polite, but we sometimes learn more from a rude person than from one who uses words to hide his thoughts.

JUST at the time when we began to choose a list of books which we

hoped might be helpful to many people who are not always sure what

books to select for themselves, we find that the *New York Churchman* is doing something of the same kind. Their idea is to make a sort of permanent selection of books that should be able to contain, as it were, a Churchman's education. Our idea is of a more transitory nature, as we only aim at selecting week by week books that will be helpful and convenient. It is impossible to tell from catalogues and even from reviews what books are really like, and it is more than probable that we have all been grievously disappointed by the receipt of a book ordered on the strength of a review, or of a catalogue's criticism. We shall make mistakes and we shall probably be abused for so doing, but we shall have done two things. We shall have tried to supply a real need, and we shall not include any book that we do not actually know personally.

THERE are a great many people who are pleased to announce themselves as "emancipated," "unconventional," and so forth, who are constantly getting

### Bad Books

hold of some book, treating of certain phases of human life, which are entirely abnormal, in a manner which besides being utterly unscientific, is calculated to make such a work exceedingly dangerous in inducing a morbid and unhealthy attitude towards our fellows.

The truth is that it may be said of many modern writers, as it was once said of a very erratic saint, "He saw the hog in nature and took nature for the hog." A coarse book is bad enough, but a book which claims to be a sympathetic attempt to arouse interest in certain forms of human depravity by discovering something to pity or even to admire in their agents, is infinitely worse. There is just one place for it and that is the nearest furnace. It is a truth which many of us have learned only by sad experience, that if we are to be happy in any real and abiding sense,—if we are to be able to say, "my mind to me a kingdom is," we must keep our minds stored with "the good, the true, the beautiful," and the best way to ensure that is not only to avoid in conversation and in our reading "that which defileth," but to store our minds with all that will enrich our experience, and cultivate our love of true beauty, until we

have no room in our hearts for the base and the untrue.

THE Right Rev. Clare L. Worrell, Bishop of Nova Scotia, was on Feb. 10th elected, by unanimous vote, metropolitan of the ecclesiastical

Province of Canada, which comprises the four civil provinces of Nova Scotia, New Brunswick, Prince Edward Island and Quebec. The position carries with it the title Archbishop. The election was held at All Saints' Cathedral, Halifax. The Bishop of Fredericton was present. The Bishops of Montreal and Quebec were unable to attend, but their votes were sent in sealed envelopes.

THE word Lent is derived from an old English word "lencten," which means the spring and has probably some association with the lengthening of the days.

### Lent

Ash Wednesday takes its name from the ancient custom of blessing the ashes made from the palms distributed on Palm Sunday of the preceding year and signing the cross with them on the heads of those who kneel before the officiating minister for the purpose, while he says, "Remember, man, that thou art dust and unto dust thou shalt return." The Communion service of the Church of England is an adaptation of this rite. The period immediately preceding Easter has always been marked as a season of abstinence. In the Greek Church the rule is very rigorously observed, being relaxed only very slightly even on Sunday. Lent begins on the Monday following Quinquagesima Sunday. Climatic and other conditions may affect our capacity for fasting but modern conditions have also increased our opportunities to sacrifice our pleasure by abstinence from luxuries. "Theatres, balls, private parties, novel reading, merely ornamental pursuits, unnecessary delicacies, sumptuous costumes—these are things which may well be selected as the subjects of our abstinence," but it may be well to remember that the time so saved should be otherwise profitably employed attending the services of the church or in extra private devotions and in works of charity. As for abstinence from food, the following general rules will apply to most of us:—

1. It is possible to diminish in some degree the quantity of food on fasting days without injury to health.

2. Many can safely abstain altogether from animal food for some days in the week.

3. Food should be taken on fasting days as a necessity and its quality so regulated that it should not be a luxury.

4. All can deny themselves delicacies on fasting days which may very profitably be used at other times.

In one of the Homilies the objects of fasting are well stated—the first "to chastise the flesh that it be not too wanton but tamed and brought in subjection to the spirit; second, that the spirit may be more fervent and earnest in prayer; third, that our fast be a testimony and witness with us before God of our humble submission to His Divine Majesty."

A PETITION has recently been presented to the Consistory Court of London, England, by the vicar and church wardens of St. George's, Old Brent-

**Bullet Found in Prayer Book** ford, asking for a faculty to authorize the fixing of an oak

box with a plate-glass front, on the wall of the church, to hold a prayer-book and the leather bag in which it was kept in the pocket of Drummer George Charles Edward Court, and the bullet by which it was struck at the Battle of the Marne.

When Drummer Court, who belongs to the First Middlesex Regiment, was leaving for the front, his fiancée, on bidding him good-bye, gave him a small prayer-book, and asked him to carry it in his left breast pocket. At the Battle of the Marne Drummer Court, finding that the prayer-book seemed to press too heavily on the clasp of his braces, transferred it to his left trousers pocket.

Shortly afterwards a shrapnel shell burst near, killing six men and wounding fourteen. Drummer Court, who was unhurt, afterwards discovered a hole in his trousers, and found that the ivory back of the prayer-book was torn, while at the bottom of a little leather bag, in which the prayer-book was kept, lay a bullet.

As a thank-offering for his preservation, the drummer desired to present the prayer-book, together with the damaged leather bag and the bullet, to be kept in St. George's Church, Old Brentford, for all time. The permission the faculty asked for was granted.



## Our Old Country Letter

January 26th, 1915.

I SUPPOSE that with you, as here, the terrible bereavements and haunting anxieties of the war must result in an insistent need for clearer thought than most of us have hitherto possessed on the subject of prayer for the departed. The Archbishop of Canterbury has recently issued the following message for the guidance of his own diocese, and from his position and abilities, it must have a wider influence. He writes—"Where commemoration of the departed is appended to or forms part of a general or public service of intercession, intended for the use of all, the prayers have to be limited to the language of Holy Scripture or the Book of Common Prayer. In a 'Memorial Service for those fallen in the war,' compiled originally for use in the Diocese of Chichester, this rule is strictly observed. . . . I am ready to receive and examine other forms of prayer for such special occasions, when submitted to me by clergy who desire to use them. My earnest wish is to be helpful in this time of anxiety, strain and sorrow to those who, in perfect loyalty to Church of England teaching, feel, and I think rightly feel, that they need not cease from reverent and trustful prayer on behalf of husband, son, or brother who has passed from the life we know and see, into the larger life beyond.

"The subject of prayer definitely offered on behalf of those whose life on earth is ended is shrouded in so much mystery as to call for the utmost care and reserve on our part in handling it. 'God is in Heaven and we upon earth, therefore let our words be few.' The Church of England has nowhere declared it to be unlawful or erroneous to believe in the propriety and efficacy of such petitions. But as a consequence of exaggerated and superstitious teaching, and of grave misuse, our Church reverently yet rigidly excluded from prayers prescribed by authority for general and public use, phrases which convey a definite prayer for the departed as distinguished from or separated from those now upon earth.

"For example, the words in our Order of Holy Communion, 'that we and all Thy whole Church may obtain remission of our sins,' were regarded by high contemporary authority as including the faithful who are beyond the grave, but it cannot be said that in their context they necessarily have that meaning. I desire loyally to maintain the distinction drawn by Bishop Andrews and other great Anglican divines between those beliefs,

based upon definite Scriptural proof, the teaching of which is incorporated in our public formularies, and on the other hand opinions and beliefs which fall short of such definite proof. If the distinction be borne in mind, I have no doubt at all that prayers for the dead are permissible to loyal sons and daughters of our Church so long as they do not imply a condition of the departed which our Article 'of Purgatory' has definitely condemned.

"The whole matter is so important and so much depends upon our practical action at this solemn time, being at once wise, faithful and tenderly considerate, that I shall be glad to give further counsel to any clergy of the diocese who may desire such help."

\* \* \*

The article headed "The Non-Combatant" in one of the Church weeklies interests me much. The writer says—"The suspicion that we are useless people shows how far we have travelled in the direction of materialism and away from a spiritual view of things. Without having lost our belief in prayer, many are inclined to regard it as something only to be done when everything has failed. Like the old lady who when she was told in a case of sudden danger she must trust in Providence, inquired anxiously, 'Has it come to that?' But we are all very different people from what we were when last August dawned. It had seemed to many that in the years of ease that preceded the war, there had been a great growth of frivolity and a consequent relaxation of national fibre. The war has come in time to save us before this had gone too far for remedy, but the rooted belief of the Germans that we are a decadent people was not without much evidence to support it. That frivolity has almost disappeared and has been succeeded by a high seriousness that warrants the most glowing hopes for the future. . . . One thought more than any other is being forced upon us to-day, the thought of suffering. This is especially brought home to us with regard to the sufferings of the wounded. How great these are in many cases the majority of us probably can only dimly guess. The newspapers do not say; the horrors are too great in many cases for publication. It is in private letters sent from the hospitals in France that the pathetic and tragic tale of suffering is related and the Calvary of those poor and broken men made clear.

"At first sight all that suffering appears—and will appear to the Non-Christian always—merely terrible and

meaningless. The temptation is to curse God for allowing such suffering to exist. But here too we are beginning to regard things differently. Those who have grasped Christ's teaching about suffering can see, however dimly, that these sufferings fit in with the Atonement of Christ—"fill up," as St. Paul said, 'that which is behind of the sufferings of Christ.' There is here some consolation when we think of the wounded, and of those who have made the greatest sacrifice of all, the sacrifice of their life at its dawn. There is such a thing as vicarious suffering, not only in Christ, but in Christ's disciples as well. As we can pray for others, so we can suffer for others too. And as prayers help, so do sufferings."

He follows this most suggestive thought. I am sorry to be only able to indicate it. And there is so little ordinary news of Church matters to tell you just now that I think I will close for this time, hoping before next week to be in a more helpful environment.

## Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

*Ques.*—Why does the Church of England persist in combining Morning Prayer with Holy Communion?—ENQUIRER.

*Ans.*—Some people want Morning Prayer and others want the Holy Communion office, and others want both. The result is a compromise which is disastrous. As you say, it results in the absurdity of two absolutions, as well as causing other difficulties. The whole trouble has grown out of the neglect of making the Holy Communion the Lord's own service on the Lord's own day. When people realize that the Communion is the great act of worship, they are content to let Morning Prayer take a subordinate position and be said, as you suggest, at an earlier hour by itself. It then makes a fitting preparation for the Holy Communion, for it was merely a choir office for the purpose of going through the Psalter and Lectionary.

*Ques.*—Why is the small chapel in a large church called the Lady Chapel?—M. M. M.

*Ans.*—It is not necessarily called the Lady Chapel but only when dedicated to the B. V. Mary, who is still spoken of as Our Lady. As the great Church belonged to our Lord, so it was often the custom to name a chapel after His Mother. In cath-

edrals this chapel stood behind the high altar.

*Ques.*—Why is the 15th Psalm called the Gentleman's Psalm?—M. M. M.

*Ans.*—Because it is the description of a perfect gentleman.

*Ques.*—Is it possible to obtain a book in which are recommended hymns (A. & M.) suitable for the Church's seasons?—I. P. L.

*Ans.*—The publishers of Hymns Ancient and Modern publish a little book such as you wish.

*Ques.*—Can you recommend any book dealing with the Eastern Orthodox Church?—I. P. L.

*Ans.*—If you write to the Young Churchman Co., Milwaukee, Wis., they will send you their catalogue in which is a descriptive bibliography of books recommended on the Eastern Orthodox Church. It takes up three pages of their catalogue and is very thorough.

*Ques.*—Books in the form of sermons on the war?—LAYMAN.

*Ans.*—There are sermons worth reading on this subject published by the Bishop of London, Dr. Paterson-Smythe, Dr. Lyttleton and Dr. Martineau.

*Ques.*—What words are used for lay baptism?—CHURCHMAN.

*Ans.*—The words are the same that are given in the Prayer Book for private baptism and the name is used. The child would afterwards have to be received into the Church if it recovered. We presume the last case would be as you suggest, but not of necessity.

### A BISHOP FOR OTTAWA

The Synod of the Diocese of Ottawa will meet on February 23rd, to elect a new Bishop.

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## "THAT I MAY RECEIVE MY SIGHT"

SO speaks the Gospel for Quinquagesima Sunday, as it opens our eyes towards the on-coming Lent.

"Where there is no vision the people perish," is an old proverb, and one well worth considering at the present time. Perhaps it needed some such tremendous crisis as the war, which we are now facing, to clear our vision for it certainly seemed of late years as if our eyes were growing dim to the vast and stern realities of life. We were fast losing all sense of restraint; luxury and an inordinate love of pleasure were fast sapping the strength of many a nation. Fiercer and fiercer grew party strife, class hatred, and the war between the sexes. Even the Church of God was not free from the ruthless hand of the despoiler, until almost without our knowledge, so absorbed were we, the present storm gathered and broke. We need to take counsel before God as to wherein has been our shortcoming and as to what may be done to inspire the nations, and particularly our own people with a spirit that will make war impossible.

Shortly before Bishop Creighton's death he was asked "What is the greatest danger of the coming century," and his answer was, "It is the absence of high aspiration." A short time afterwards he was called upon to give his last public message to his diocese and it concluded with the following significant words, "I would beseech you to remember that if the Church fails to set forth to the world a higher spirit than the world can produce, it fails altogether. I leave with you this simple motto, 'Let your forbearance be known unto all.'" And there is a striking relation between forbearance, which is only a synonym for restraint, and lack of high aspiration. Forbearance is one of the most beautiful as well as one of the most difficult virtues to put into practice. It implies provocation or there would be no difficulty in its exercise. And when critical times come, and its exercise seems impossible, a state of perfection altogether beyond our reach, an ideal far beyond our grasp, we ought to recognize that that is just the time when we need to practice it most. It is just because we have not this vital idea of forbearance before our eyes and have cast off all restraint that there is a fatal absence of high ideals and we have lost our vision. The root of both evils seems to be in a lack of faith—faith in God and faith in man. Sunday after Sunday we have prayed for the peaceable ordering of the course of this world, and day after day we have so acted with an almost hysterical unrestraint that it was impossible for God to co-operate with us and grant our prayer. The law of Christ is "Thou shalt love thine enemy," and we know that love means getting out of self, and making a strong endeavor to understand Christ's words by considering the other point of view, and by putting ourselves in our neighbor's place. Where was our faith in man when before the outbreak of the war all Europe was nothing but a huge armed camp, and when men counted the law of Love Incarnate as an impossible fiction? According to your faith be it unto you. To-day we see the result of our lack of faith in God and man. At the present time the Church is given a wonderful opportunity to direct the aspirations of her children, and to emphasize the fact that ideas and ideals, intangible and impalpable as they are, are yet very real and very practical forces in this material world. There need be not the slightest fear of our material interest for it is eternally true that in seeking first the Kingdom of God and His Righteousness all other things shall be added unto us. It may be that during this Lent God will open our eyes to behold the things that belong to the Law of God.

## Church Life in the West

LAST June a friend sent me two essays written by boys of foreign race attending a high school in British Columbia. These essays are entitled "Elements of Strength" and "Weakness in Our Empire," and were awarded the second and the third prizes in a competition held under the auspices of the Imperial Order of the Daughters of the Empire. Both boys, writes the Principal of their school, have the entire respect of both their teachers and their fellow-students.

The winner of the second prize, from whose essay I give extracts, was born eighteen years ago in Lillooet, B.C., of parents who were natives of Canton, China. After attending school in Lillooet and Vancouver, he passed the preliminary high school examination with a percentage of 68 in 1911; in 1912 he passed the advanced junior high school examination with an average of 66 per cent., and in 1913 the McGill University matriculation examination in applied science with an average of 65 per cent. When I last heard of him, he was preparing to complete his matriculation examination in arts.

Considerations of space prevent me from giving the essay in full, but I shall try to shew the connection which unites the extracts given.

"Whether I have been fortunately or unfortunately born a foreigner I shall leave as an undecided question. However, in order to deal with the above subject in a more enthusiastic and patriotic manner, I shall, for the time being, change my nationality and become a true Canadian."

"Perhaps the greatest and most wonderful nation in the world to-day is no other than the British Empire—that Empire which has been built and maintained by the blood of our forefathers. What moral quality, what spirit and what strength of our fathers have brought us this great glory of being the world's strongest nation? Therein reasons lie, and these reasons are the elements of strength in our Empire."

Our essayist then says that the greatness of Greece and Rome was due to the greatness of great individuals. "Our greatness, our wonderfulness is won

and maintained, not by the strength of a single man, but by the greatness of the whole nation."

"We as a people are brave, energetic, enduring and initiative." . . . "This is the very spirit to-day which makes us the foremost nation of the world. However, the mere spirit will not save us from ruin, unless we put it to practical use, and it is this practicalness which is the strength of our nation, that I endeavour to show in the following paragraph."

"The conquering of a nation of to-day is unlike that of former days. . . . To-day we conquer a nation by absorbing the blood of its people, namely, its finances." This is illustrated by the conquests that resulted from the operations of the East India Company and the Hudson's Bay Company. The greatness of the Empire depends upon the practical manifestation of the spirit of its people. "However, behind all this we need one thing—strength. . . . Thus our indisputable supremacy on the sea must be maintained, if we hope to be a nation in the truest and strictest sense of the word."

"There is another great element of strength in our Empire. That is our education. I may say that no other nation on earth has a better system of educating her people."

"Now, in closing, I would like to touch slightly upon our weakness. There is, as a whole, very little to say with regard to this, but for the last decade or so a certain weak element has seized upon us—first, our over-confidence, and second, an 'easy-going' spirit."

. . . "Shall this be the cause of our ruin? Shall we be taken by the tide of surprise? Let us not be deceived. Maintain our strong elements, prevent our weaknesses from growing, and we shall be forever the foremost nation in the world."

"Our discussion is ended. My purpose is served. I apologize to Canadians for my intrusion and ask forgiveness from my country. Once more I am my former self, namely, a foreigner, and it is time that I bid adieu."

G. H. B.

## Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

### A CONTRADICTION

Brockville, Feb. 8th, 1915.

To the Editor:

Dear Sir,—Mr. Waterman in his letter last week accused the clergymen of Brockville of breaking a canon of Ontario Diocese by uniting with various Christian brethren in intercessions relative to the war and missions. It may be worth while to contradict the specific charge. No canon was broken in any way. No meeting was held in St. Paul's Church; that to which he alluded took place in the schoolhouse.

THE BROCKVILLE CLERGYMEN.

### PERSONAL CRITICISM

Toronto, Feb. 8th, 1915.

To the Editor:

Dear Sir,—May I express my gratitude towards Rev. F. A. Allen for voicing the feelings with which I have read many of the letters of criticism on persons, places and policies which have appeared from time to time in your columns? One such in this issue (Feb-

ruary 4th) contains an attack on the clergy of Brockville which by its tone can surely do little but harm. Granting for argument's sake that your correspondent is justified in his opinion of their action, what can be said of the manner in which he gives expression to his views?

Your own editorial, sir, in the same number, giving credit to the L. M. M. for the good which it seems to have accomplished, directly controverts the letter in question. But for one who will realize that a paper is what its editorial policy makes it, ten will say: "CHURCH LIFE at it again; always attacking some one!" Some little time ago the remark was made to me that "one could not forgive CHURCH LIFE for its attack on the *Mission World*." I suggested that it was not CHURCH LIFE which made the attack, but a private correspondent. At the same time, the general reader does not discriminate between letters and editorials, and the fact that your editorial policy, though uncompromising, is on the whole generous and broad minded, is too often neutralized by letters, in spite of your express "disclaimer of responsibility" for them.

May I also express regret at the criticisms made on a letter sent some weeks

(Continued on page 82)



## The Church in Canada

ALGOMA—RT. REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. E. ROBINS, D.D.	Athabasca, Alberta.
CALEDONIA—RT. REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. J. C. ROPER, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Fort Simpson, N.W.T.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—RT. REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont.
OTTAWA—	
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWMHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

### ALGOMA

After four years' service in Port Arthur as curate of St. John's Church, Rev. F. G. Sherring has taken up his residence in West Fort William, where he has been appointed incumbent, in succession to Rev. A. A. Adams, who has left the diocese.

#### BYNG INLET

On February 8th the Bishop of Algoma visited this parish and held a Confirmation. Five candidates were presented. The day began with a celebration of the Holy Communion with the special purpose of pleading the One Sacrifice on behalf of those about to be confirmed. Between the hours of 9 and 1 o'clock and from 2 to 5 o'clock continuous intercession was kept up on behalf of the candidates. In the evening the church was crowded. Besides confirming those presented to him, the Bishop inducted the new rector and also dedicated the new screen and reredos, which have been set up in the church as gifts from the local Women's Auxiliary. These two gifts add greatly to the beauty and dignity of the church. After the service in church, the members of the Women's Auxiliary gave a reception in the parish hall for the Bishop, in order that as many as possible might have the opportunity of meeting and speaking with him personally.

The church has also received this week two other beautiful gifts—a fair linen cloth for the altar and a private communion set, which was given as a special thank-offering.

#### DEPOT HARBOUR

Sexagesima Sunday, February 7th, was the occasion of the visit of the Bishop to Depot Harbour Mission. As the tenth anniversary of the consecration of the church occurred during the week, the Bishop arranged to be present on the Sunday morning. The Holy Communion was celebrated at 8.30 a.m.; at 10.30 matins was said; then at the eleven o'clock Eucharist the Bishop was celebrant and preached a powerful sermon on the sacramental principle and the sacramental life of Church people. Shortened evensong and Holy Baptism took place at three o'clock and evensong and sermon at 7.30. Just before matins the Bishop inducted the Rev. Alfred Percy Banks (L. Th., Trinity College, Toronto) as priest-in-charge of the mission. The Rev. A. P. Banks has been for some months in charge as *locum tenens*, having returned from England after some time on leave of absence, the latter part spent on deputization for S.P.G., representing Algoma.

On Saturday evening there was a congregational supper and social gathering at which the Bishop was the guest of honour. There were also present the Rev. R. A. Cowling, Rector of Parry Sound, and the Rev. F. W. Clayton, of Muskoka Station. These, with the priest-in-charge, the churchwardens (Messrs. P. J. Nolan and A. F. Butterworth) and the local lay reader, F. J. Drewitt, voiced their satisfaction in greeting the Bishop as still "our Bishop." Only those in the diocese know how strong are cords which bind the Bishop to Algoma and how very real was the self-sacrifice which impelled him to seek release from translation to the capital of the Dominion.

There are many difficulties in a small railway community such as Depot Harbour, and the work oftentimes makes attendance at church very difficult. But there is much to be thankful for—a spirit of harmony among the people, a desire to co-operate loyally with the priest-in-charge, the establishment of the weekly Eucharist, and a determination to go forward from this anniversary.

### FREDERICTON

The Bishop of Fredericton has consented to hold a six days' mission during Lent at Canterbury Station. This means that two missions will be held in the diocese in the season of Lent, the one at Canterbury and the other in the little new church recently built by the Rev. C. W. Nichols near Day's Landing, on the St. John river.

#### SYNOD NOTES

The Synod of the diocese was held in the city of St. John on February 4th and succeeding days.

Bishop Farthing, of Montreal, opened the Synod by a lofty and high minded address to the clerical delegates as a "quiet hour" at Trinity Church. The Bishop's Charge was as usual received with great interest, was replete with many matters of interest to Church people, not only in the diocese but beyond its borders.

In regard to diocesan matters the charge was detailed. It mentioned the deaths of Stephen S. deForest, and T. Barclay Robinson and went on to speak of the work in the diocese as satisfactory. Divisions of parishes were being made advisable at Rothesay, Westfield and Kingston. A total of three per cent. increase in church membership had been recorded. Offerings and income increased slightly. The increased stipends too had proved to be right, due chiefly

to the growth of offerings for missions. The missionary offering showed an increase of 16 per cent. on the year. The Bishop commended the duplex envelope method to all the parishes.

"Here and there Churchmen will be found who put the needs of the foreign field before the needs of their own diocese, but they are very few in number. There are, however, yet a large number of laymen who refuse to have anything to do with foreign missions, on the ground that they do not believe in them. In the light of modern education it would be interesting to learn just what they do believe, for it is difficult to understand how they can believe in Jesus Christ and, at the same time, deliberately disobey His teaching. A life that is not deep enough to make a home for all humanity is too shallow to be safe.

"It is upon the principle that all missionary work is one that we have been dealing with the appeals that come to us from the M. S. C. C. and from the diocese itself. For the year 1914 the apportionment, as accepted by the Rural Deaneries, was \$12,819.31 for diocesan missions, and for the M. S. C. C. \$6,144.69. At the end of the fiscal year there had been paid into the credit of the Diocesan Mission Fund \$10,164.22, or 79 per cent. of the apportionment for that object, and to the M. S. C. C. \$4,930.36, or 77 per cent. of the apportionment. It would seem, therefore, that the parishes generally made no discrimination between the two apportionments."

The Rural Deanery of St. Andrew's showed the best percentage of increase in its missionary offerings, the gain being fifty-nine per cent.

Speaking of the duty of the Church in this time of crisis the Bishop said it was first to send their sons to fight the fight of righteousness; it was one from which the Church need not shrink. He rejoiced that so far the Church of England in Canada had done her duty in this respect. Fully sixty-two per cent. of those who went across in the first contingent were of their faith. But it was the duty of the Church not only to give her sons but to "deepen her own spiritual life, so that more effectually she may minister to the nation's needs. It is to buy up the opportunity before it passes. It is to pass through the door of grace while it is still open. It is to give the Empire an example of faith and courage. It is to make much of prayer and intercession. It is to cultivate habits of self-sacrifice. It is to exercise a wise and sober self-restraint. It is, in a single word, to see to it that the deep of the nation's need is answered only by the deep of the nation's heart."

The Bishop expressed his regret at the loss sustained by King's College "in the resignation of its able and self-sacrificing president, the Rev. Dr. Powell." His Lordship also appealed for more generous offerings throughout the diocese for the work of the college.

The Bishop paid a special tribute to the work of the Church of England Institute of the diocese and of the Women's Auxiliary.

When the report on the preservation of church records was under consideration Rev. H. A. Cody said it was a pity there had been no reference to the 125th anniversary of Kingston church in it, as it was one of the old Loyalist churches. Archdeacon Raymond said the same thing might be said of Trinity Church, St. John, and on his suggestion it was agreed to have a brief sketch of both these churches prepared to be included with cuts in the report.

An important step has been taken in the publication for use throughout the diocese of a printed form of commendatory letters in transferring people from one parish to another.

The Bishop referred to the holding of hopeful conferences upon religious in-

struction in the public schools, and concluded his address by eloquent references to the war.

Archdeacon Raymond introduced a resolution to give women the right to vote for delegates to the Synod but this did not meet with the approval of the majority of the delegates and the measure was defeated. There were several fluent addresses advocating and opposing the idea. These showed that the idea was gaining support and the number favoring it was greater than some had expected.

It was decided that the next session of the Synod should be held in Fredericton in February, 1916.

#### ST. JOHN

The new building of the Church of England Institute was dedicated on Friday evening, February 5th, in a brief service conducted by Bishop Richardson, who at the same time unveiled a tablet to the late Archdeacon Brigstocke, founder of the Institute. The new building was the gift of Hon. W. H. Thorne and Mr. Arthur T. Thorne. A number of others contributed to a fund to equip and furnish the premises. After the dedication service Rev. Dr. J. R. Campbell, of Hampton, gave an address recounting some of the associations he had had with Archdeacon Brigstocke. Mrs. J. H. McAvity, vice-president of the Ladies' Association of the Institute, received the guests.

The Rev. G. A. Kuhring has been able to secure as his *locum tenens* during his absence from the parish of St. Mark's while serving as chaplain at the front, the Rev. Victor R. Jarvis, who is at present curate of the Church of the Epiphany, Toronto. We will all give Mr. Jarvis a hearty welcome to St. John.

### HURON

#### WALLACEBURG

The Lord Bishop of the diocese paid his annual visit to this parish on Monday, February 8th, and administered "The Apostolic Rite of the Laying on of Hands" to a class of thirty-two, all of whom, with the exception of four, were adults. This service was one of the most inspiring in the history of the parish and the above mentioned class the largest ever presented in the parish, every member being a resident of the town. The Bishop preached a very helpful sermon, dwelling on the necessity of positive not negative religion, and explaining what the vocation of the Churchman was, as set forth in the words of the service for Holy Baptism, when the child or person is received into the "Congregation of Christ's Flock."

The class was presented by the rector, Rev. Arthur L. Charles, to the Bishop, seated in his chair, who, after the example of the Holy Apostles, laid his hands upon them that they might receive the Holy Ghost.

This parish has enjoyed the blessings of God in seeing a new polished wood ceiling put in the church through the combined efforts of the Ladies' Guild and the G. F. S. and also a very beautiful sanctuary rail, the gift of the Chancel Guild. New vestments were made and presented to the choir also, through the sacrifice of time and effort on the part of a few of the parish workers.

### MONTREAL

#### MONTREAL

Five hundred members of the 24th Battalion (Victoria Rifles) were presented with prayer books by Bishop Farthing in the Church of St. James the Apostle on Sunday, February 7th, at a special ten o'clock military service. The presentation took place after Bishop Farthing had preached to the men on the importance of prayer and had



urged each one to take the prayer book to the trenches, and to use it. Rev. A. P. Shatford, chaplain of the battalion, assisted at the presentation.

The books are vest pocket size, bound in khaki and bear the Union Jack on the cover. They have been purchased by members of several congregations in Montreal. It is likely every member of the battalion and of every second contingent unit in Montreal will be given a New Testament before they leave for the front.

#### ST. COLUMBA'S

On Tuesday, February 9th, the congregation of the Church of St. Columba, Notre Dame de Grace, met together in Kensington Hall and enjoyed a delightful concert and social evening.

During an interval tea was served by the Women's Guild and afterwards the Rev. Jas. A. Osborne, the parish priest, spoke of the remarkable growth in numbers and of the cordial and united feeling which prevails among the members of the congregation. The congregation intend to begin building a new church in the spring. All indications point to a period of great spiritual growth and development for the Church of England in this quarter of the town.

A friend of the church, who wishes to remain anonymous, has just presented altar and chancel hangings, while other gifts have been promised in the near future.

To afford more seating capacity temporarily in the present church the space formerly occupied by the vestry has been thrown into the body of the church, and a vestry built at the west end. This gives the building a much more spacious appearance, and the increased accommodation has been fully utilized.

Owing to the incumbent being indisposed on Sunday, February 14th, the following clergy kindly officiated: 8 a.m., Rev. G. O. T. Bruce; 11 o'clock celebration, Rev. Prof. Brodie Brockwell; evensong, Rev. W. L. Smith.

## NEW WESTMINSTER

#### VANCOUVER

The Diocesan Board met this month, February, in the schoolroom of St. Michael's Church. The corresponding-secretary read appeals from Alta Vista and Capital Hill for help in Sunday School work, which was given from the Babies' Branch fund.

The Extra-cent-a-day money was voted to St. Thomas' Mission, South Vancouver.

The secretary-treasurer of Leaflet reported a balance of \$52.96.

The organizing secretary stated that new branches had been formed at Prince George and McBride.

The Dorcas secretary read an interesting letter from Miss Nafel, Carcross, thanking the Juniors who had sent Christmas presents and decorations for the tree at the Choatla Indian School. As several of the branches work for this school at Carcross, they were greatly interested in hearing of the children.

Arrangements were made to receive and welcome Rev. C. W. Shortt, of Japan, who is expected here this month.

The convener of Japanese committee, Mrs. Dorrell, in her interesting account says:—"The Sunday School held in the morning and the Men's Bible Classes in the evening are so well attended that it is a vexed question now to find room and seats for them all. I hardly know which is needed most seats or the room to put them in. Last Sunday morning there were seventeen young men and five in the evening. Three of these are learning the Catechism to say at the Diocesan Sunday School Association, as also are five of the girls. Some of the men and boys who come during the week for instruction, hesitated about doing so, because being out of work, they could not pay for it, but Mrs. Patrick

pointed out to them that now was their opportunity to learn and that it was better to be learning than playing cards. Some of them have rewaxed the school-room floor, another helps in the cleaning, yet another had a nice blackboard, which he gave to the school, thus showing their appreciation of the mission and their teacher and they will all pay when they can."

Part of the collection taken up at the board meeting was voted to this mission to purchase chairs.

Mrs. W. Taylor reported that the special fund taken up by the life members amounted to \$46.50.

The rector of St. Michael's Church gave the noon-hour address, bringing out very strongly and scripturally the fact that it is to the nations who obey God's commands to serve Him that He gives help and support in times of national stress and "perplexity."

## NIAGARA

#### HAMILTON

The ninth annual banquet of the Anglican Laymen's Missionary Society was held February 5th in the school-room of St. Thomas' Church, and was attended by over two hundred members. The banquet supplied by the ladies of the church was all that could be desired, and at its conclusion interesting addresses on the subject of missions were given by the Bishop of the diocese, Rev. W. J. Southam, Toronto, Rev. J. M. McCormack, Winnipeg, and the Rev. Canon Tucker, London, George Coppley, president of the L. M. M. for Hamilton district, occupied the chair.

The handsome new addition to St. Stephen's Church has been formally opened and dedicated by the Bishop. The addition in question represents a free will offering on the part of the congregation. George F. Webb donated the brickwork and masonry, while the male members of the church did the labor thereon gratis.

The bi-monthly meeting of the standing committee of the Synod of Niagara was held in the synod office Wednesday, February 10th, and the session was an unusually short one. The accounts were gone over and it was found that all the apportionments were overpaid, something which was rather unexpected, considering the financial condition which has prevailed for several months past. The meeting convened at Hamilton.

One of the chief items of business considered by the committee was the appropriations for the coming year, but these were not definitely decided on and the matter was left over until the April meeting of the committee.

Forty years ago, on May 26th and 27th, the organization of the diocese of Niagara took place, and the event will be marked by the holding of the annual meeting of the Synod on that date. A committee has been appointed to prepare something of a historic record for presentation at that meeting. The committee appointed to take charge of the matter was: Rev. Canon Spencer, convener; Venerable Archdeacon Forneret, Rev. Canons Sutherland and Howitt, and Adam Brown, Hon. R. Harcourt, George C. Coppley and T. E. Leather.

#### PORT ROBINSON

On February 10th Bishop Clark dedicated a new guild hall presented to St. Paul's Church by Mrs. Elizabeth Maw, of Toronto, a former resident of Port Robinson. The building cost \$6,000 and makes a handsome and valuable addition to the church property. A large congregation was present at the dedication services.

#### GUELPH

#### W. A. ANNUAL

St. James' branch of the Women's Auxiliary held its annual meeting on

Monday afternoon. Most encouraging reports were presented by the officers showing that this had undoubtedly been the most prosperous year in the history of the branch. The membership has been extended, the circulation of the Leaflet extended, and the churchwardens aided, and other work done, to a gratifying extent. The officers elected were:—President, Mrs. E. Harvey; hon. presidents, Mrs. Saunders, Mrs. Buckland; vice-presidents, Mrs. Mackenzie, Mrs. Thorp; secretary, Miss Bethune; treasurer, Mrs. Reynolds; Leaflet secretary, Mrs. A. E. Smith; extra-cent-a-day, Mrs. Graham; superintendent of Junior W. A., Miss F. Hallett; delegates to annual meeting, Mrs. A. Reynolds, Mrs. A. E. Smith; alternates, Mrs. Nelles, Mrs. Lane.

#### NIAGARA-ON-THE-LAKE

The beautiful historic church, St. Mark's, Niagara-on-the-Lake, held its Confirmation Service on the 12th ult., when the Rev. Canon Garrett presented to His Lordship Bishop Clark, fifteen candidates for admission to the Holy Rite of Confirmation. The church was well filled and the singing was very fine by a well trained choir. The Bishop's address was very helpful and plain.

#### ORANGEVILLE

#### ST. MARK'S

The annual men's banquet was held on Friday last and was the most successful in the history of the church. The schoolroom was elaborately decorated with flags and bunting, the tables were well filled and the speeches were of a very high order. Jas. Henry, Esq., M.D., presided. The principal address of the evening was given by Rev. Prof. G. M. Wrong, M.A., of the University of Toronto, on the theme, "Why Germany went to War." The banquet was held under the auspices of the W.A.

The annual meeting of St. Mark's W. A. branches was held on Thursday, February 11th, at 2.30 p.m., being followed by Corporate Holy Communion at 5 p.m. A most successful year's work was reported. Over \$500 was raised by the senior branch during the year in cash, in addition to the usual outfits and bales. The Senior branch, under the presidency of Mrs. Tebbs, has over eighty members, the Girls' branch, under Mrs. McFarlane, over thirty members, and the Junior branch, under Miss Collier, about forty members.

Ven. Archdeacon Davidson, M.A., of Guelph, on Monday last delivered to a large audience his celebrated lecture on "Old London" under the auspices of St. Mark's A.Y.P.A.

## NOVA SCOTIA

The announcement in Halifax, on the morning of February 11th, that the Bishop of Nova Scotia had been elected Archbishop and Metropolitan of the Ecclesiastical Province of Canada was received with profound gratification by Churchmen throughout the diocese.

The Bishop issued on Wednesday, February 10th, his Lenten pastoral—a noteworthy document by reason of the deeply spiritual note which it strikes.

On Friday, February 12th, there was held at the Church of England Institute a meeting of the Diocesan Women's Cathedral League, an organization of loyal, earnest Churchwomen, which has done splendid work for the Cathedral. Mrs. Worrell, whose prolonged illness saddens the whole diocese, but whose strong, serene, sweet spirit is the admiration of all, is greatly missed from her familiar place at these meetings.

Churchmen generally are rejoicing over the fact that the mortgage on the Church of England Institute, a burden for a quarter of a century, has been

paid off. This result is solely to be attributed to the business acumen and untiring energy of the secretary, Canon Vernon. When he was appointed secretary in 1907, the debt amounted to \$11,200. The last penny of this was paid off two or three days ago and, moreover, the Institute has \$2,500 invested.

Rev. R. F. Dixon, in accordance with the unanimous wish of Avon Deanery, has been appointed by the Bishop, Rural Dean.

Rev. Mr. Petter, the new curate at Trinity Church, has arrived from the west and on Sunday, February 14th, entered on his work.

There has been organized in All Saints' Cathedral, under the earnest presidency of Mrs. J. P. D. Llwyd, what is known as the All Saints' Cathedral Social Service League, which promises to become a potent influence in the city and is rapidly enlarging the sphere of its activity.

## ONTARIO

The Bishop of Kingston announces the following appointments: Rev. John Lyons, rector of Roslin, to be the first rector of the newly formed separate parish of Burritt's Rapids; Rev. T. S. Dowdell, incumbent of Sydenham, to be rector of Merrickville; Rev. F. D. Woodcock, R.D., rector of Holy Trinity Church, Brockville, to be chaplain to the Bishop of Kingston.

## OTTAWA

#### OTTAWA

On Saturday, accompanied by Archbishop Hamilton and Rev. W. H. Bayley, His Grace Archbishop Germanos, together with Fr. Agapios and Mathew J. Maloff, His Grace's interpreter, were received in audience by His Royal Highness the Duke of Connaught, also by Sir Robert Borden.

#### ST. BARNABAS'

The pontifical high mass of the Greek Catholic Church, with all its oriental pomp and splendour, was celebrated in St. Barnabas' Church on Sunday morning, February 7th, by his Grace Archbishop Germanos Shahady, Metropolitan of Baalbeck, in the Patriarchate of Antioch. Never before has a Metropolitan Archbishop of the Greek Church sung mass in an Anglican church in Canada, and the event is considered especially important because of the increasingly close relationship between the Anglican and Greek Churches.

Actual intercommunion between the two churches has never taken place. Before the beginning of the mass, Rev. W. H. Bayley, rector of St. Barnabas', addressed the members of his own congregation who were present, explaining to them that the mass was offered for the benefit of the Greek Catholics only, and requesting Anglicans to refrain from communicating.

The gorgeous vestments, elaborate ceremonies and weird, Eastern music attracted a large congregation. About 500 people, including about 300 Anglicans, were present, and many had to be refused admittance to the church after even standing room had been taken up. Nearly every Ottawa adherent to the Eastern Orthodox faith took advantage of the opportunity to receive the sacrament from the Archbishop, who is one of the highest dignitaries of the church.

The mass was sung in Greek, but occasional prayers and a litany in English were introduced. The Archbishop, who is a Syrian, prayed for King George, Queen Mary, Queen Alexandra and the royal family and the Duke and Duchess of Connaught. In the litany was included a supplication for the vic-



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tory of the British nation over its enemies.

The Archbishop was assisted in the ceremonies by Rev. Agapios Gholan, rector of St. Nicholas' Syrian Greek Orthodox Cathedral of Canada, who resides in Montreal.

The services were practically the same as performed in Greek Orthodox churches in Greece, Russia, Syria and other Eastern and European countries, but the elevation of the Host was not performed. The Greek version of the Nicene creed, which differs from the Anglican and Roman Catholic creed, was used.

The service opened with the prothesis, after which the introit was sung in Greek to an old eastern melody, strange to western ears, and different from the Gregorian and Anglican music. There was no organ accompaniment, and all the singing was in unison. His Grace the Archbishop leading in a full, clear voice.

After the introit came what is known as "the little procession." The Archbishop, clad in alb, chasuble, stole, maniple and girdle, with a great jewelled mitre on his head and a beautifully fashioned crozier in his hand, advanced towards the congregation and blessed the people. Rev. Agapios Gholan followed, a huge cope of intricate pattern over his shoulders.

Then the choir sang the trisagion, after which the epistle was sung in Arabic and English. The Hallelujah followed, and the Gospel was sung in both languages.

At the consecration of the elements, one of the most sacred moments in the ceremony, everybody in the congregation, Greek Catholic or Anglican, went to their knees. There was no sacring bell; the faithful were reminded of the sacredness of the ceremony by a sharp clap of the hand.

Most of those who were not of the Greek faith left the church before the sacrament was given to the people. Communion was taken in one kind, the bread only being given to the congregation.

After the ceremony the Archbishop advised Greek Catholics of Ottawa to attend Anglican churches here. There is no Greek Orthodox Church in Ottawa.

#### W. A. BOARD MEETING

The service at February's board meeting was conducted by the Reverend Robert Palmer, of St. John's Church, Ottawa, who also gave an excellent address on the "Kingdom of Heaven," from the Sermon on the Mount.

The president told of a very pleasing interview with the principal of the Shingwauk home, Sault Ste. Marie, who spoke with marked appreciation of Miss Botterell's work. So capable has she proved herself that the Principal and Mrs. Fuller were able to take a holiday together and feel the school was being well managed in their absence.

The very warmest of loving wishes are extended to the Convenor of Education (nee Miss Andrews) on her marriage to Mr. P. A. Mainguy, of Ottawa city.

Six bales have been sent out during the month.

The Extra-Cent-a-Day Fund of \$22 was voted towards the building of a church and reading room at Atlas Copper Mines, Yukon Diocese.

The Babies' branch reports twenty new members.

It has been arranged to hold the diocesan annual on May 17th, 18th, 19th and 20th in the Lauder Memorial Hall.

Though absent, tokens of kindly thought were received by each member of the executive from the much loved Honorary President, Mrs. Tilton. The 15th of February marks the entering into rest of Ottawa's second president, Caroline Greene, therefore the board was asked to join in special prayers as read by Miss Wicksteed, the first vice-

president. With much appreciation the board heard that the auxiliary branches in St. Matthias', Ottawa, had given the Bible and Prayer Book for the Pas Church memorial.

The meeting closed with the National Anthem.

#### RUPERT'S LAND

The Archbishop left for the Pacific Coast on February 10th, where he will enjoy a short rest. He will be at Victoria for the consecration of Dean Doull to the new See of Kootenay.

#### WINNIPEG

Within three years the Sunday School of St. Stephen's parish has leaped in numbers from eleven scholars and one teacher (the student-in-charge) to 140 scholars and twenty-two teachers and workers. Not only is the basement used but the nave of the church as well. The W.A., J.W.A., A.Y.P.A., are all doing splendid work for the church and the choir is making marked progress each week. As the church was only completed just two years ago, these signs of life are worthy of notice. The W.A. has forty members and has done much with the other societies to clear off debt. The rector, Rev. H. A. B. Harrison, will hold special lantern services in the Lenten season. Morse Place, the adjoining mission, expects to commence building a church shortly, which will be dedicated as St. Saviour's.

St. John's College chapel was the scene of a hearty service when old Johnians, students, boys and the alumni of the contingents stationed in Winnipeg met at Evensong on February 9th. The warden intoned the service and the Archbishop gave a short but inspiring farewell address and pronounced a solemn benediction. The soldiers had been previously entertained at tea and after the service were guests at an informal concert when mementoes were presented to each alumnus. The honor roll, recited at each celebration, now numbers fifty.

After the morning service each Sunday the boys of the school are now addressed by a layman of the city. On Sexagesima Mr. Justice Galt spoke to them. On the first Sunday in Lent Mr. R. Fletcher, of the Department of Education, will be the speaker.

The Bishop of Qu'Appelle was the celebrant of the early Communion at All Saints' on Quinquagesima Sunday.

#### PORTAGE LA PRAIRIE

The Rev. Walter Loucks and the Rev. W. B. Heeney visited St. Mary's for Sunday evensong as special preachers. The evening service is now held in the parish hall, where a lantern shows the whole service on a sheet. The congregation has so increased that the old church is unable to accommodate all.

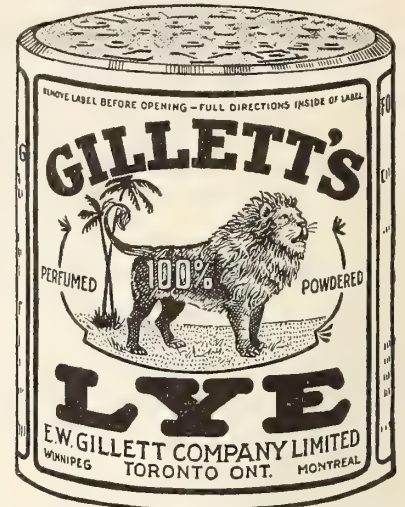
#### TORONTO

##### GEORGINA HOUSES

The annual meeting of the Georgina Houses Association was held on February 9th in their premises, Beverley street, Toronto. The Bishop was in the chair. The large reception room of the building was filled to the doors. The reports of both houses showed excellent reports of every department, including the furnishing of the Spadina Avenue house.

Mrs. Broughall, to whose unfailing energy and work both the Spadina Lodge and the main building owed their being, is Hon. President, and the following were elected by acclamation: Treasurer, Miss Gertrude Brock; secretary, Mrs. G. Larratt Smith; mortgage committee, Mrs. Mill Pellatt (convenor); sewing committee, Mrs. Parker (convenor); superintendent, Miss Hepper; local council, Mrs. McIlwraith, Spadina Lodge; Chairman, Mrs. H. D.

## GILLETT'S LYE EATS DIRT



Warren; secretary, Mrs. Raymond; superintendent, Miss Kennedy; treasurer, Mrs. Jackes.

The Bishop said a few earnest words of congratulation and pronounced the blessing.

Evensong was said in the chapel by the Rev. H. A. Brooke.

A very pleasant and profitable meeting of the Ruri-decanal Chapter of West York was held on the 8th and 9th of this month at Eglington, the rector of which parish is an associate member. There were thirteen members and associate members present. On Monday evening there was a fairly well attended Sunday School meeting, at which addresses were given by Miss Morley on "The Teacher," and the Rev. E. G. Burgess Browne, of St. Simon's, Toronto, on "The Graded System." Both speakers were accorded a hearty vote of thanks for their interesting and instructive addresses.

On Tuesday morning the Holy Communion was celebrated by the Rural Dean assisted by the rector of the parish. At ten o'clock the Rural Dean, having taken the chair, led in the devotional hour, the reading being Acts 3:1-10. This was followed by a careful and well thought-out address by Rev. T. G. McGonigle, of Newmarket, on the subject "The Holy Eucharist."

In the afternoon Rev. E. C. Cayley, Rural Dean of Toronto, read a paper on "Taking our Bearings in Faith and Thought." The paper, which was a very learned one, evoked a spirited discussion, led by the Rural Dean and Mr. McGonigle. A resolution was adopted expressing regret at the departure from the deanery of Rev. E. J. McKittrick, and congratulating him on his appointment to the Mission of Silverthorn in the Deanery of Toronto. The next meeting of the chapter will be held at Lloydtown on the second Monday and Tuesday of May.

#### THE MOTHER'S UNION

A meeting was held in the Parish House of St. Simon's on the afternoon of Monday, Feb. 8th. The speaker was Miss Saunders, who kindly came at very short notice and spoke on "Training that they may be able to stand." After the close of the meeting the council assembled and elected Mrs. Ogden Jones to the presidency.

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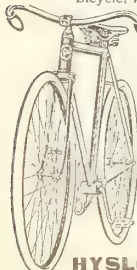
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## Montreal Diocesan Synod

(By our Special Correspondent)

THE fifty-sixth session of the Synod of the Diocese of Montreal was called to meet on the ninth day of February. The Holy Eucharist was celebrated by Bishop Farthing at 10.30 a.m. The Epistoller and Gospeller were Archdeacon Naylor and Dean Evans respectively. In response to the earnest invitation of the Bishop there was a much larger attendance than usual. An honoured guest was the Most Reverend Archbishop Germanos Shahady, Metropolitan of Baalbek, who, at the close of the Eucharist sang a litany and gave the Blessing. To His Grace a very hearty greeting was also extended at the afternoon session when marked felicitations were expressed. The Synod sermon was delivered by the Rev. W. W. Craig, M.A., B.D. The Bishop's charge was most timely in every respect. In commending the zeal of the Empire in fighting for liberty and righteousness he appealed for a carrying of the battle into the strongholds of corruption, vice, and graft in our own civic life. He reproved the neglect of public worship, and called upon Church people to make all social engagements subservient to worship. The Bishop declared that the primary cause of the great war was religious. German theology had surrendered to German philosophy, and therefore had become rationalistic. Reference was made to the clerical members of the Synod who had gone to the front as chaplains. The Bishop had in 1914 confirmed 1,236 persons—227 more than in 1913. There are now 140 clergy in the diocese. More money had been raised for all Church purposes than ever before.

The following officers of Synod were elected:—Secretary, Rev. Canon Baylis; assistant secretary, Rev. F. L. Whitley; lay secretary, Mr. W. L. Bond; treasurer, Mr. Geo. Durnford.

The motion of Mr. J. G. Brock calling for a change of parochial fiscal year, from Easter to Easter, to run from January 1st to December 31st, was well debated pro and con and then referred to the committee on canons.

The report of the executive committee was, as usual, presented by Dean Evans. In its fiscal aspect it showed the diocesan funds to be in an unprecedented healthy condition. The missionary report was presented by the Rev. J. J. Willis. In M. S. C. C. and Diocesan Missions offerings splendid increases over last year were noted. The Rev. Dr. Rexford brought forward the Sunday School Association Report which testified to the good work being done by the S. S. Commission, and to the fact that the Commission is receiving increasing support from the parishes.

The new canons on superannuation and widows and orphans were confirmed by the Synod, and now become operative.

The keenest debate of the session was involved by the Rev. H. M. Little's proposal to memorialize the General Synod concerning Prayer Book Revision. Mr. Little wanted more vigils, additional collects and Eucharistic scriptures.

The Rev. A. French moved in amendment that General Synod be asked to drop revision all together. The debate started on the general merits of revision but soon wandered to a discussion on the Athanasian Creed. An evening session was necessitated, and at this session the whole matter was dropped. Dr. Abbott Smith made a particularly telling appeal to Synod not to hamper the work of the General Synod, and this appeal was listened to by the Diocesan Synod.

During this debate Dean Evans presided over Synod in the absence of Bishop Farthing, who journeyed to Quebec to attend the funeral of the late Lieutenant-Governor of Quebec, Sir Francois Langelier.

Telegrams of greeting, congratulation and good wishes were sent to the Synod of Columbia, to Dean Doull upon his election as Bishop of Kootenay, and to Bishop Worrell upon his election as Archbishop of the Province.

The closing hours of Synod were spent in receiving the reports of the various committees, and these gave rise to more discussion than usual, showing an unwonted interest in the work of these committees. The Synod closed with the usual votes of thanks.

The Wednesday evening of Synod week was marked by a combined missionary and Sunday School meeting which was well attended. His Lordship presided. The Rev. R. A. Hiltz gave the best address of many good ones he has given in Montreal on the work of the S. S. Commission. Rev. Rural Dean Robinson told us a good deal about the history of our country work, and the Rev. D. J. Neugeburtz emphasized the encouraging aspect of mission work amongst the Jews.

Another pleasing feature of Synod was the presence of Canon Rollet attending his fiftieth session of Synod. This was made the subject of many congratulations and felicitations.

### A GENEROUS OFFER.

To Clergy in Rural Districts

THE Hon. E. D. Smith, of Winona, Ont., who is a valued member of our church, has made the following generous offer with the object of assisting country clergy, and the improvement of Rectory properties.

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This offer is restricted to clergymen in the dioceses of Toronto, Niagara, Huron and Ontario.

All who wish to take advantage of this offer should send a post office or express order made payable to E. D. Smith & Sons, Winona; to Rev. Ralph S. Mason, Uxbridge, Ont., who first approached Senator Smith in the matter, and who has kindly offered to receive applications for trees. Applicants should also state nature of soil and area to be planted. Clergy may state the varieties desired, but Mr. Smith reserves the right to send only such varieties as are recommended by government experts, as being suitable to plant in district where applicants reside.

Mr. Mason wishes it clearly understood that he receives no financial benefit in his connection with the offer, neither is he in any way connected with the great nurseries owned by Hon. Senator Smith.

Certain clergymen will receive notice of this offer through their respective

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Synod offices. At the request of the Bishop of Toronto, and with his hearty endorsement this offer is made known through the columns of CHURCH LIFE.

Immediate application for trees should be made so that delivery may be undertaken with the approach of spring.

### "TIPPERARY."

"IT'S a long way to Tipperary," so are all saying, and the very infants at their school treat sang every word of the chorus as if they had been singing it all their lives, and quite as well as they could manage "When Shepherds Watched." Is it the song or the music that has taken the fancy of soldier and civilian alike? They say it is good marching music, and being so it matters not what the words are. I do not agree with this acidulated criticism; it does not fit the facts at all. For what is the song but a modern—very modern—version of the Canticle of Solomon? Paddy is in town, but his girl is in Tipperary. The seductions of Piccadilly and the Strand shrink into nothingness at the thrill of Molly's heart-call, and though Tipperary is a "long, long way," no other road will Paddy's feet tread. The words of the song are absurdly simple, the sentiments as old as the hills, the syncopation of the melody a well-known trick of music-hall ditty writers, and yet—and yet—it is a true love that breathes all through. Molly is Paddy's incarnate ideal, and his heart beats true in response to the girl's. Poor Leicester Square with its gaudy attractions, its flare and noise, what chance has it when Tipperary is in the heart, though it be a long way off? Barrack and camp, and ship and trolley, the green lanes of England, the poplar bordered roads of France, the level ways of Belgium, have echoed and re-echoed with the strains of a song which has no other claim upon us than just its message of truth that *love is life*.—*The Rev. A. T. Fryer.*

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## Letters to the Editor

(Continued from page 77)

ago by Rev. G. A. Wells, of the First Contingent. I have not got it to refer to, but must confess to having enjoyed its cheery, sympathetic spirit and its vivid picturesque account of life at Salisbury. There must have been many who read it at the time with enjoyment, but so far as I know, no one has made any comments upon it except fault-finding ones.

The times are great: who, by captious criticism, wants to incur the responsibility of helping to make them little?

C.

The Rectory,  
6 Spruce street, Toronto.

To the Editor:

Dear Sir,—May I follow Mr. Wallace with a few remarks on Mr. Waterman's letter?

1. Although the editor of a paper is not responsible for the opinions of his correspondents, he is distinctly responsible for the kind of letter he inserts. It is difficult to see what good can come from a letter like that written by Mr. Waterman.

2. It has often struck me as odd that men who seem to look on the episcopate as a Divine institution are often the first to speak disrespectfully of the persons who hold the office of Bishop. I used to hear a saying of this kind—"The Low Churchman regards the episcopate as of the *bene esse* of the Church, but not of the *esse*; the moderately High Churchman regards it as both *esse* and

*bene esse*; the extremely High Churchman regards it as of the *esse* but not of the *bene esse*." I notice a letter from "C. A. F." in the issue of February 11th describing an "awful state of affairs" in Eastern Ontario. We all regret when people don't go to church, and we all know the danger of (religiously) divided families, but broad churchism is not always responsible for that state of affairs. I have known families most indifferent to churchgoing, whose members were brought up on the strictest Church principles. Letters of that kind do not convince, and I think that the writers might more easily impress their point of view on your readers by writing a different style of letter.

F. G. PLUMMER.

### LANTERN SLIDE EXCHANGE.

Our S. S. Commission Makes a Good Start.

THE catalogue listing the sets of lantern slides in the new Lantern Slide Exchange has just been issued, and we recommend our readers who are interested in the use of the lantern to write the secretary of the S. S. Commission, 137 Confederation Life Building, Toronto, for a copy.

Over one hundred and sixty sets are listed, comprising some three thousand slides. The slides are listed in the following series:—Series "A"—Old Testament Subjects; Series "B," Gospel Stories; Series "C," Stories from the Acts; Series "D," Church History; Series "E," Stories illustrated; Series "F," Travel Talks; Series "G," Comic slides; Series "H," Hymns illustrated; Series "I," Miscellaneous.

Our Sunday School Commission has now made it possible for Sunday Schools, Young Peoples' Societies, etc., which could not afford to buy slides as well as a lantern, to reap the benefits obtained by the use of a lantern. By joining the exchange funds may be raised by lantern lectures to purchase a lantern and join the exchange.

### RIGHTEOUSNESS AT HOME.

A Reminder for Ourselves.

IN his annual charge to the Synod, Bishop Farthing said:

"We proudly say we stand for righteousness in this war, and I feel sure we do, but why should we be ready to fight for righteousness on the high seas and on the battlefields of Europe and make such great sacrifice both of life and substance for it, and yet be so callous and indifferent about righteousness here in Montreal, in this province and in the Dominion? We see how loathsome unrighteousness is in the Germans, but let us remember that it is equally so in ourselves.

"It is a delightful rest amidst the tumult even of war that political partisanship has been silent in order that all may unite in advancing war measures for the sake of righteousness. Why should not political parties call a truce to their partisan strife, to unite their forces to further righteousness in our own land? Here we see corruption and graft to such an extent and on so large a scale that the good name of Canada is endangered. We see it in Dominion politics and in Provincial, and it seems to flourish most in municipal matters.

"Why should we, in the name of common sense, be so indignant at unrighteousness in the Germans, and so complacent about it among ourselves? Surely we shall have sacrificed and suffered in vain in this war, if we do not learn to love the truth, righteousness and honour for which we fight. We shall proclaim ourselves arrant hypocrites before the world if we continue to tolerate the corruption and dishonesty which has so often sullied the name of Canada."

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### THE SPELL OF THE KHAKI.

"WILL you have your bath before or after the battle, sir?" This well authenticated story has gone the round of the Paris newspapers, and is quoted approvingly as the last word in that British "phlegm," which is the envy of France. You have to be in Paris—perhaps I ought to say in Northern France—to realize the feelings of these warm-hearted Gauls towards the British Army and the Khaki "cloth." We have all read and heard of the greetings given to our soldiers in the towns and villages through which they pass; greetings embarrassing enough to the sons of a nation which is not easily moved to outward emotion, and difficult for us to return in kind. But our soldiers and the French people understand one another perfectly now: the cheery smile and the careless song as Mr. Atkins marches through the country town, sharing his rations with some poor family that has been burnt out of house and home; the thousand little tenderesses that he shows to children—dangling them in his spare moments or giving them a lift along the road in a motor-lorry. These are the qualities that have endeared him to his ally after three months' acquaintance. And so, in Paris, we (of the Red Cross) who are dressed rather like him, rest on his laurels. Wherever we go we are treated with the greatest distinction by all sorts and conditions of men and women. They cheer us and smile at us; they don't offer us "drinks" exactly, but our neighbours constantly want to annex our bills and pay for our meals in the restaurants, which, in many cases deduct a good deal from their regular prices for clients wearing a khaki uniform. I was greatly touched, in this connection, the other day when I asked for *The Times* at a bookstall. It was handed to me, but nothing would induce the old lady to take money for it. "I won't take a sou from you," she said, nor did she. "I am a good Frenchwoman and a good friend," she added, "and you are my friends." So, now I give her violets, and she gives me *The Times* every day.—*Ian Malcolm, M.P., in All Saints', Margaret Street, Parish Paper.*

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## Women's Work and Social Service

OF all the literature published and being published in connection with the war, there is nothing so full of interest as the letters from the front, which, more than any descriptions of gallant charges, of "inhuman" or rather superhuman courage, of incredible hardships borne with incredible fortitude, shew something of the men as they are in themselves.

Some of the letters are gems of literary and descriptive power and many abound in vivid little phrases and pictures.

"An interminable, nerve-racking picnic"; "a poor thing in nights"; "hours of boredom punctuated by moments of terror"; "running over a sea of mud under a hail of lead"; "huge spouts of what looks like pink fluff"; "the woods and hills literally cut to ribbons" (from an aviator's standpoint); "one night in an Emperor's palace, the next in a stable swarming with insects"; probably after that "I was busy depopulating my shirt"; "a sad, gray-looking day, a sort of sad, silent commentary on the work of destruction"; "the full moon shining through the shattered roofs gave one a dim vision of hopeless confusion."

Yet it is not because of their literary skill that we value these letters. It is because of the character that they unconsciously reveal. With amazing heroism, amazing fortitude, or what they themselves call "a bit of pluck," there is none of the glamour of war, no idealism of it. It is simply "horrible"; it must "never be again"; this must be "the last time." Like all good fighters (à l'Anglais, at least) and good sportsmen, they have nothing but admiration for the good points of their enemies.

"It is extremely stupid to imagine that this war is going to be won by belittling the German army. It is a d—d good army. It fights hard and dies hard. No army can do more." . . . "Their courage, efficiency, organization, equipment and leading are all of the very best, and never were surpassed by any troops ever raised. It is a pity such fine soldiers should have behaved so badly in Belgium and here."

\* \* \*

A Belgian observer has spoken of the "great-hearted kindness" of our troops; they are "men of heart," as their letters abundantly prove. Constant are the expressions of sorrow for the beautiful wasted landscapes, the ruined homes, the unhappy, desolate people with whom they shared their rations, whose children they carried, whom they helped in every possible way.

"I am awfully sorry for the villagers; when the villages are set on fire by the shells they run about with their few precious things, not knowing where to go." "You would be sorry for the poor women having to leave their homes, with young children clinging to them." "We had been in this village the day before, but a very different sight. Instead of the jolly people we saw, not a soul left. I do pity them all so dreadfully." "The little tragedies, the heart-

aches which are the real price of war, pass unnoticed. What a tale of broken hearts and hopeless misery lies among these gaunt, silent ruins that were once pretty little villages." . . . "Poor little Belgium, I just pause and think now and then what my feelings would be if I saw old Canterbury burning away, with the records of the life and worship, the graves of the honoured great, the century-old flags we have captured in many a hard-won fight, being consumed to make a holiday for the Hun. Everyone with the fear of death in their eyes, and far worse, anguish of heart and mind for the safety of brothers, sisters and little ones."

"It would be a good thing for people who stay home doing nothing and hoping for the best, if they came and saw some of the devastation. . . . I sit as I write in a lovely house in the kiddies' schoolroom, an immense shell hole in the upper storey, where everything is wrecked and the rain pours in pitilessly on the beautiful rooms. The whole house has been ransacked, every cupboard, every drawer, everything private burst open and all that is worth taking removed."

"All around the villages were burning and the scene was one calculated to try the stoutest heart. You cannot realize the scene of those roads for a week, mile after mile of refugees, all their worldly belongings in a serviette, or if more fortunate, in a wheelbarrow." "I have taken no photographs, not that I haven't had subjects the papers would give their eyes to get, but because at the time it seems sacrilege. To take them after one's pals have been killed requires a very cold-blooded person."

\* \* \*

Observers among our Allies have spoken of the "fondness for fun" of these "splendid dry jokers," who "always keep smiling," and though "terrible fellows" are so gay and *insouciant*, and General French has emphasized this quality in his immortal despatches. We have grown thoroughly at home with their jokes about the Black Marias, Jack Johnsons, Mr. Wumps and Little Willies, about the Ewe Lambs and Old One O'clock, about the Ritz-Carlton and the Road to Berlin. *Punch*, with the understanding born of love, has thus pictured for us *The Incurables*—a radiant-faced soldier standing waist-deep in water, smiling up at a newcomer who is asking for information:—"Well, you lie down in this water, and you get peppered all day and night, and you have the time of your life." And the newcomer, beaming back, responds:—"Sounds like a bit of all right; I'm on it too," and proceeds to climb in.

These are the men whose cheerfulness is extraordinary, whom nothing is able to depress, "who in the 'utmost hell' are simply full of jokes and good humour," who "under all circumstances are cheerful, serene and ready for anything." We know that the initials of the Honourable Artillery Company now stand for Happy And Cheerful, and here is another of *Punch's* fine tributes:—

"Facing the guns, he jokes as well  
As any judge upon the bench;  
Between the crash of shell and shell  
His laughter rings along the trench;  
He seems immensely tickled by a  
Projectile which he calls a Black Maria.

"He whistles down the day-long road,  
And when the chilly shadows fall,  
And heavier hangs the weary load,  
Is he down-hearted? Not at all.  
'Tis then he takes a light and airy  
View of the route to Tipperary.

"He takes to fighting as a game,  
He does no talking through his hat,  
Of holy missions, all the same,  
He has his faith, be sure of that;  
He'll not disgrace his sporting bred,  
Nor play what isn't cricket; that's his  
breed."

But this is *Punch*. Perhaps he goes beyond the reality? Well, listen to the song of a private, forwarded home by his officer. It is called *In the Trenches, New Year's Eve, 1914*:  
"I've come to France prepared to shed  
my blood,

But not to perish miserably in mud.  
I'm ready to attack with might and  
main,  
And here I've sat six weeks inside a  
drain:

While all that's left of Bill, who took a  
snooze,  
Is just a bayonet rising from the ooze.  
Just find me out a bit of ground that's  
dry,

And I'll soon show the blooming Ger-  
mans why;  
But now I can't advance against the  
brutes

With half a ton of France upon my  
boots.

Although wet through, I still keep  
bright and cheery,  
Warmed by the pipe I got from Prin-  
cess Mary."

\* \* \*

They are men of spirit, men of discipline, men of heart, men who in obedience possess their souls in freedom and whose "Tipperary" symbolizes the fact that "while every subject's duty is the king's, every subject's soul is his own," as said the greatest of Englishmen in words to which German science will never find the key. Their letters give many a little glimpse into the real interests of their lives:—

"We want shooting and hunting kept up for us when we return." "The moment there is a lull in the fighting they start playing games." "One of our mess had a tin of biscuits sent by post yesterday and we crowed over it like schoolboys. Our joys are of the primitive type." "You have no idea how papers and weeklies are devoured.

Given tobacco it doesn't matter what else one lacks."

"My weekly *causerie* was well attended—a synopsis of events by land and sea with some account of the Russian Army. Then a couple of *Punch* articles which were much enjoyed; lastly an attempted forecast of the future, the spirit of youth and of the nation, wound up by reciting the St. Crispin speech." "I saw a number of soldiers surrounding an officer who was reading the *Spectator* to them, and I saw a private give a precious packet of cigarettes to a comrade for a three weeks' old *Spectator*, and he felt he had got a good bargain." "The French *Yellow Book* is by far the most interesting of all the pamphlets; we have all been reading it and learning." "Last night I gave a recital of a *Christmas Carol*, and I have never given it to such an excellent audience. They sat mouse-quiet and didn't miss a point for laughter or applause, the men (I could feel it) simply sat breathless, hoping against hope that Scrooge would turn up trumps, and at his last words, 'Therefore, I'm going to raise your salary,' there was an extraordinary outburst of relief, laughter and spontaneous applause."

\* \* \*

Love of home is a thing about which no Englishman talks, any more than he talks about his soul; but it finds unconscious expression in nearly every letter, for what he sees and feels and thinks of is home.

"I honestly can't describe what an extraordinary feeling of elation the receipt of a letter gives me. The elysium of life is represented by a cup of coffee and a letter from home." "A charming English girl giving the soldiers cigarettes and chocolates, and the sight of her and a word or two made us doubly brave." "You can't think what joy awaits me in the morning (very early morning) when, after hours of watching and waiting and peering into the darkness, a letter finds its way to me. It has been really a Godsend; it brings one back to civilization and the knowledge that it is in one's pocket waiting to be read when the blessed dawn appears is like a strong b. & s." "The dear home letters come with all their loving greetings. We drank the old toast of *absent friends* and thought of our dear ones at home drinking it too and thinking of us in the firing-line."

And they are men who appreciate the issues:—

"I can't pretend to like this nightmare, yet it is doing something for those of us who are going through it, that we would otherwise have missed. It brings out either the best or worst in a man, and so far I have only met the best. It makes one appreciate things in life that ordinarily one takes as a matter of course. In short it makes character."

The following noble letter was

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written by an officer of the Rifle Brigade who shortly after fell on the field of honour:—

"Try not to worry much about the

war. Units, individuals, cannot count. Remember we are writing a new page for history. Future generations cannot be allowed to read the decline of the British Empire and attribute it to us.

We live our little lives and die. To some are given chances of proving themselves men, to others no chance comes. Whatever our individual faults, virtues or qualities may be, it matters not, but when we are up against the big things, let us forget individuals and act as one great British unit, united and fearless. Some will live and many will die, but count the loss naught. It is better far to go out with honour than to live with shame."

They "know what they are fighting for, and they love what they know." While we, through letters such as these, are initiated anew into the meaning of life, into the overwhelming glory and splendid obligation of that goodly heritage, for which men would even dare to die. And as we look into the mirror of life here open before us—into the thoughts and ideals, the interests and affections here revealed; as we think of the homes which have bred and inspired and sent them forth, we seem to find ourselves saluting the women of the Empire, and saying—with a touch of exaggeration, perhaps, but surely a pardonable one—"This is your work!"

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# Church Life.

TORONTO, ONTARIO

THURSDAY, FEBRUARY 25, 1915

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### Abstainers' Superiority Again Demonstrated

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# Church Life.

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## The Week

THE Canadian Casualty Lists that have begun to appear in our papers bring home to Canadians a new and intense realization of the great struggle that

### Gain Above

is going on in Europe. We have sympathized with Belgium in her national calamity, we have mourned with English friends whose sons and brothers have been killed; but when it comes to our own countrymen—those who have been trained in our own Military College, who have served God and worshipped in our own churches, it is a different matter and we say with a new tone in our voice, "when will this dreadful war end!"

But think for a minute of the point of view of the men themselves. Take one who leaves for the front with the spirit of devotion and self-sacrifice strong within him. He awaits his orders, endures hardships and helps others to endure. He fights, he prays, and in the intervals of strife he thinks with comfort of the prayers going up to God for him at home. Perhaps he wonders what will be the end of it for him. Then his call comes. The messenger stands in the door-way of Life and simply looks at him. Imagine his joyful surprise as he drops his body on the ground like a discarded garment and finds himself in the company of the blessed departed. He has fulfilled the injunction of a great poet who said, "Give earth thyself, go up for gain above!" What more can we desire for him?

THERE was a man who from his early childhood had "said his prayers." Even after he had grown to manhood he repeated morning and evening the same

### Intercession

little old prayer that his mother had taught him as a little one. He added other prayers as he grew up, but he never gave up that one. Very often his thoughts wandered while he repeated the words. Sometimes he fell asleep over them; sometimes they were murmured in strange places, while all kinds of sounds disturbed him.

And, although the man knew it not,—he never gave it a thought,—God was touched that the man should still cling to the old words and God heard, and God heeded, and God answered.

There came a time when sorrow and care darkened the man's life and evil habits seemed to smother all that had been good in him, and one night as he pondered over the past, the burden laid upon him seemed greater than he could bear, and there went up from him an exceeding great and bitter cry. It was not addressed to God or to anyone. Just a cry of pain wrung from him by suffering.

And although the man knew it not the cry pierced the Heart of God, and God heard, and God heeded, and God answered.

As the man grew older a great calamity fell upon the nations and there was sore affliction in many lands, and because God had given to the man a strange nature which felt and suffered the woes of others almost more keenly sometimes than they did themselves, his grief and trouble were very heavy, and beside his own share he bore a great weight of the misery of his fellows. One night as he brooded over it all, and his heart seemed breaking because there was no help, one came to him and said, "If you would be comforted, pray for them," but when the man tried to pray, he found that he didn't know how. Then he remembered, that some men had come to God long ago, and said, "Teach us to pray,"—and he repeated their words, when he said his prayers that night. Now, the man had many wakeful nights, for he was often in too much bodily pain and discomfort to sleep, and when he lay awake he would try to pray for all who were troubled, and one night while he lay thus, his soul seemed to reach up in his prayer and clamour at the gate of heaven, and he caught hold of God and cried, "I

will not let Thee go, except Thou comfort them," and he felt God's hand touch him, and then he knew that God heard, and God heeded, and God answered.

THE world is paying a terrible price to-day for certain things.

Nations think it worth while to pay in rivers of blood and billions of treasure for territory,

### Learning What is Worth While

for liberty, for some principle in international relations which they deem more precious than any number of lives or any amount of gold. And individuals are giving, not only of their own substance, but life itself and lives that are far dearer than their own, because they are realizing what it is for which they are striving. But more remarkable still is the way in which so many men are re-adjusting their ideas of the things that are worth while. Creeping over us more and more is the solemn realization of the truth that "the things which are seen are temporal but the things which are unseen are eternal." Now things forgotten or neglected in the struggle of life, the holy aspirations, the earnest convictions, the wonderful spiritual experiences of other days are being called to our remembrance and assuming their real value in our eyes. Even if we are filled with self-contempt and bitter sorrow as this "sharp medicine" for our moral and spiritual health reveals to us our own unworthiness and the worthlessness of so much that has occupied our time and dissipated our energies—even if we are forced to confess that we have shaken "the pilaring hours and pulled our lives upon us" and that "grimaced with smears we stand amid the dust of the mounded years," it is of inestimable value to have learned with the heart the lesson what things are worth living and suffering and dying for, that out of the wreck of earthly hopes and fears and joys and sorrows there is growing day by day something of infinite value and eternal beauty; that in the furnace of our affliction only the dross is to be lost; that the waves of trouble which have gone even over our soul are but to wash away the defilements of our vanities and follies and sins; that "sweet are the uses of adversity"; that the darkness of our path is made light about us when we put our hand in God's hand and look up into His Face; that even in this great trouble there is One unfailing source of comfort and help,

whenever man turns to God with the cry of the Saint of old, the cry which has come from the earth-weary and the sin-sick in every age since his—"Thou hast made us for thyself and our hearts are restless until they find their rest in Thee."

THE Lion, he prowleth far and near,

Nor swerves for pain or rue;

He heedeth nought of sloth nor fear,

The Hunter He prowleth—prowleth through

The silent glade and the weary street,

In the empty dark and the full noon heat;

And a little Lamb with aching feet—He prowleth too.

The Lion croucheth alert, apart—

With patience doth he woo;

He waiteth long by the shuttered heart,

And the Lamb, He waiteth too.

Up the lurid passes of dreams that kill,

Through the twisting maze of the great untrue

The Lion followeth the fainting will—

And the Lamb—He followeth too.

From the thickets dim of the hidden way

Where the debts of Hell accrue,

The Lion leapeth upon his prey:

But the Lamb He leapeth too.

Ah! loose the leash of the sins that damn,

Mark Devil and God as goals,

In the panting love of a famished Lamb,

Gone mad with the need of souls.

The Lion, he strayeth near and far;

What heights hath he left untrod?

He crawleth nigh to the purest star,

On the trail of the saints of God.

And throughout the darkness of things unclean,

In the depths where the sin ghouls brood,

There prowleth ever with yearning mien—

A Lamb as white as blood!

RUTH TEMPLE LINDSAY.

AS we go to press we receive word that the Rt. Rev. J. C. Roper, D.D., Bishop of British Columbia, was, on Tuesday, elected Bishop of Ottawa, on the first ballot, by a large majority of both orders. The election was made unanimous.

Bishop of Ottawa



## Our Old Country Letter

February 2, 1915.

I AM for the first time writing to you from the wonderfully interesting town of Oxford. But it is a scarcely recognisable Oxford, to anyone familiar with its normal aspect in Term-time, so depleted are the colleges of not only nearly two thousand undergraduates but also of many of the younger professors. All are "gone to the War," whether actually to the front, or as yet only in training. Never again can the taunt "the idle rich" have its accustomed force, on the lips of the popular agitators. It is the "rich," if that term connotes the sons of the upper and educated classes of our country, who are pouring out their blood like water, while nothing like a similar proportion of the working classes are willing to enlist. One realises it in this old seat of leisure and learning perhaps more vividly than anywhere else. I am too newly arrived to tell you any thing as yet of the manifold life of the place—such as remains; but am charmed with its beauties. I do not want to dilate upon them in the style of a guide-book, however, so shall defer my attempts to make you a sharer in my enjoyment till I know a little more what it is best to attempt description of, amongst such an "embarras des richesses" as present themselves on every side to even the most casual observer. So, now, to more ordinary themes, though as usual, these times, one has to view all church news, like all other news, through a war medium.

\* \* \*

Here is part of a letter from an Army Chaplain at a Base Hospital in France, which seems of special interest to Churchfolk. He writes—"An enormous fleet of motor-ambulances conveys the sick and wounded from the trains to the hospitals and from the hospitals to the hospital ships. Few of our patients stay here any length of time. Those who remain are the badly wounded and the seriously ill. It is among these that the chaplain gets his best chance. I am merely one among many chaplains at this great hospital base. It was announced that Bishop Taylor-Smith, and Chaplain-General to the forces, was coming over on a visit of inspection and encouragement. I asked if he would come and confirm five of my patients, all men who had been badly wounded, but who, owing to the skill of the medical officers and nursing sisters, have all made a wonderful recovery. It is difficult to know how much instruction to give to men in such conditions. Only the most elementary truths can be taught. I am thankful that, as a missionary of many years standing, I have learnt to clothe theological ideas in the simplest language. And these good fellows do give such

a splendid response. There is in them such good soil—the soil of natural virtue, fortified by the regenerating power of the Holy Spirit. They are so brave and so cheerful, and they want God. They have found their need of Him in all the horrors of the trenches. God grant our English Church may have something definite to give them. The Confirmations were impressive in their very simplicity. No attempt had been made to get a congregation. The Bishop, in his uniform as General, went first to one ward where two of the men were lying side by side. Both had had their right legs amputated above the knee. Both were simple country lads. The third man to be confirmed was by himself. His was a terrible shrapnel wound in the arm. The last two men again were in one ward, and their beds had been brought together. These were elder men, who had known agonising pain. From the Hospital the Bishop went to the little English Church, where two other chaplains presented each an Army Medical Orderly for the laying on of hands.

All the S. P. G. Chaplaincies in Germany are now closed. The permanent chaplains, thirteen in number, could not all leave immediately after the declaration of war, and some remained for four or five months. "The closing of the Gotha Chaplaincy had some aspects of interest. The Church and the house for the chaplain had been granted by the Duke of Saxe-Coburg and Gotha, and on August 5th the Duke sent for the Chaplain, the Rev. J. A. Colbeck. He was extremely kind and evidently felt the position of affairs very deeply. He gave him full permission to stay in the house. The next day he went off with his regiment. Three days later a court official called, forbade the use of the Church for services, and ordered Mr. Colbeck and his family to leave the house at once. The latter order, however, he withdrew on hearing of the Duke's permission. Mr. Colbeck's personal property was sent to a house where he proposed to stay for a week or two. Suddenly he and all the English in Gotha were deported to Berlin. When he will see his belongings again is more than he can say. He continued to look after his people in Berlin until all but one left for England in November.

\* \* \*

I have more than once mentioned the Artists' Club, in touch with the Church. Now we hear of a humbler effort called "The Theatre Girls' Club," but providing lodgings, as well as recreation for these girls, and largely financed by artists higher in the scale. The opening ceremony has just been performed by that good woman, Adeline, Duchess of Bedford, and warmly

approved by the Bishops of London and Winchester. "The building is admirable for the purpose, and is within walking distance of the theatres. The sitting-rooms and the cubicles are excellently arranged, and all the four stories of the house are occupied. Theatre girls may pay a small sum for their accommodation, and in certain cases when they are out of employment they may live free, and opportunity is given them to learn other callings. Thus readily and generously the ladies of the profession have provided for their less fortunate sisters, badly hit by the war; and thus, indeed, some of the saddest tragedies of the under-life of the stage will be avoided."

\* \* \*

Two notable Archbishops—those of York and of Calcutta, the Metropolitan of India—plead for a more Christian spirit towards our enemies in this ghastly war, than is everywhere observable. We do not however, hate as we are hated, and please God we shall not. A writer this week says: "It is even more from the spiritual than from the national point of view that we should deplore it if England became a prey to such hatred as that which is working such spiritual ravages in Germany. It must react on the whole spiritual life of the nation. The spiritual life hangs together. You cannot indulge in any one sin without running the risk of an entire moral collapse. Unmeasured hatred indulged in will bring many ugly children in its train, and of these there is none worse than a neglect of prayer. When we feel a violent animosity, it is almost impossible to pray. And then prayer comes to be despised, and material action seems to be the one thing necessary.

Of course it is very hard. Our blood boils when we hear of the shameful deeds of the Germans in Belgium and France, and when we read what they say about ourselves and what they wish to do to us. The temptation is to meet hatred with hatred. But the Christian rule stands:—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

## Book Reviews

Longmans, Green & Co.:

*Sacraments of the Gospel*; J. G. Simpson. 36 cents.

*Verification of Christian Faith*; J. T. Mitchell. 20 cents.

*Religion and Morality*; E. S. Talbot. 20 cents.

*Discovery and Revelation*; H. F. Hamilton. 90 cents.

*Fellowship of the Mystery*; J. N. Figgis. \$1.60.

The first three of these are pamphlets containing sermons preached for

the Liverpool Lecture. The Sacraments of the Gospel is by a Canon and Precentor of St. Paul's Cathedral, and is distinctly disappointing, for it is not at all definite, and it is hard to know what impression is intended to be conveyed.

*Verification of Christian Faith in Experience* is extremely interesting and well worth reading.

*Religion and Morality* by the Bishop of Winchester is not so easy to follow but it has much that is helpful to those who can and will take the trouble to think.

*Discovery and Revelation* is first-rate. Get it and read it is the best review we can offer of it.

*Fellowship of the Mystery* is the Paddock Lectures by Father Figgis, of the Community of the Resurrection. All that he writes is worthy both of consideration and thought, but at times one is oppressed with a sort of sledge hammer grandiloquence that obscures rather than helps his meaning. A humble-minded Christian does not mind being knocked on the head in a good cause, but we doubt if the Paddock Lectures are a good enough cause. And one is so conscious in some writers of a sort of feeling of contempt for all who may read their works. They do not really want to help their readers, they want to write books and sell them and the reader's business is the latter part. A very few writers are so valuable that they must be accepted at all costs, and so some lose readers.

Hodder & Stoughton:

*God and the War*; J. Paterson-Smyth. 75 cents.

Archdeacon Paterson-Smyth has already made for himself a deservedly wide circle of readers, who will all read and enjoy this volume of sermons. But apart from that it will not do much towards increasing his output of real literature.

*Princess Mary's Gift Book*. \$1.00.

The book is altogether delightful, containing stories and poetry by many well known writers, while just as well known artists have contributed for its illustrations. The proceeds of the sale are to be devoted to the Queen's "Work for Women" Fund, which is an added inducement to invest in a copy.

McClelland, Goodchild & Stewart, Toronto:

*The Canadian Woman's Annual and Social Service Directory* contains a fund of valuable information for all women interested in Social Service.



## RELIGION AND WAR

IT has been the usual experience of wars that they give rise to advancement in religion and literature. This is not very difficult to understand as wars have the effect of clearing the air, sweeping away convention, and making mankind take life seriously, while considering what it represents, and what it is able to do. In the field of religious thought and action we are, as a rule, greatly hampered and hindered by the ordinary conventions of life. The most important factor in a theory, a dogma, or a practice is not the value or truth of the matter, but the question whether it will cause trouble, offend people, or drive them away. To some Bishops and clergy this seems to be the one canon of criticism that nothing can overcome. A certain practice may have much to recommend it—take, for instance, prayers for the dead. It is of little use to produce evidence from the earliest liturgies, from past experience, from present needs, from the consensus of mind of most Christian people, for the counter argument always is: It is not wise at the present time, it will cause feeling, it will irritate Smith, Jones, and Robinson. Indeed, the latter will probably withdraw their envelopes, and even contemplate going elsewhere, perhaps even leave the Church altogether. When, however, by unpopular insistence, by taking all the hard knocks and abuse that are presented as arguments, some few continue teaching and using certain practices because there is nothing valid to be urged against them, and because they are helpful and beneficial, then in course of time the cautious, the dignified, and the watchers on the wall join in a chorus of "We told you so." Frequent communion, improved services, open churches, and many other things of a like nature have become the common usage of the Church in exactly this way. None of them ever originated from the Episcopal Bench, and none of their originators ever attained to the Episcopate, or received aught but criticism. The time of war reduces the importance of the cautious view of what so-and-so will say. It is only a few months since authorities were viewing with disfavour and condemnation the subject of prayer for the dead, but now they seem to be eager to give everything and anything that is asked. What has made the difference? No new arguments have been produced, no new theories introduced, but when thousands are dying and homes and hearts are desolate, then for the time being the little band of objectors is disregarded, they can go and take their envelopes and their passive obstruction where they choose. The war has changed the heart of the Episcopate when neither arguments nor usefulness could reach them. The leaders follow in the procession apparently for fear of being left behind. In this matter and many more the war will work its effect upon religion. It will produce a reality in religion that has been missing nationally for a quarter of a century. People will find more comfort in kneeling in their churches to pray to God, than they do now in sitting in solid rows to listen to a sermon. To look at the faces and listen to the talk of the people streaming out of a popular church one would never guess that they had been offering worship to Almighty God. The only guide to the nature of their occupation is the evidence of their Sunday clothes. So the war can and will do much for religion, the religion of reality, of humility, of fearless acceptance of what is true and Divine.

## Peace and War

Sermon preached in St. Paul's Cathedral, London, England, Sunday, February 7th.

By CANON ALEXANDER

"Blessed are the peacemakers."—St. Matt. v. 5.

TO those who see visions and dream dreams the Sermon on the Mount will remain, in troubled times, as a far-off hope—a great light burning across a tumultuous sea. The Beatitudes, as we call them, have a very wide range of application; but it is clear that they are all aimed—and, indeed, the whole sermon is aimed—at one thing, the assertion, with an emphasis which reaches even to hyperbole and paradox, of the victory of mind over matter, of character over possessions. In what may be justly regarded as the programme of His Kingdom, Jesus Christ proclaims against all the materialistic influences and ideals of our supposed culture and civilization, the triumph and supremacy and eternal significance of the soul.

## THE AWFULNESS OF WAR

My brethren, when we try, as we are bound to do, to bring to bear the Mind of Christ on all that is happening about us, and on the great changes which are coming upon us, we find ourselves in danger, as time goes on, of losing sight of some of the very first principles of the Christian view of the world. On the one hand, the repetition even of the worst atrocities tends to dull the sense and make us hardened. Termonde, Malines, Louvain—there was a time when the very names seemed to scorch the brain and fill us with insupportable shame and anger; now, it may be, we have to pause and say to ourselves, "Remember." All acts of cruelty and lust and violence and wrong, by whomsoever committed, will be judged by God; nothing can justify or condone them; but we, to must not forget them, nor allow ourselves, through the mere continuance of horror, to tolerate or acquiesce in the state of things out of which they come. On the other hand, war is so rich in stories of heroism and chivalry and wonderful devotion, even to death—it offers so many occasions of patient endurance and splendid sacrifice—that it may seem to lose something of its offence. But though we may be glad and proud to hear of these things, and may see in them another proof of the majesty of the human spirit, and though we may be convinced beyond all doubt of the righteousness of our cause, yet their glamour must not hide from us the simple truth that war is still an awful thing. On the 19th of June, the day after the battle of Waterloo, the Duke of Wellington wrote to the Duke of Beaufort—"The losses we have sustained have quite broken me down, and I have no feeling of the advantages we have acquired." Such is the tragedy of war, though Waterloo was a great victory.

## "OUR REDEMPTION DRAWETH NIGH"

"Blessed are the peacemakers." So have said the increasing number of those who cherish the dream of international arbitration, and the consequent reduction of armaments. The Prime Minister, speaking on this subject only a few months before war began, told us that the only practical hope of a reduction of armaments lay in the concerted pressure of the people of the world on those responsible for their government. It might be supposed that those who hold these views and work on these lines would be appalled by the immense catastrophe which has fallen upon us. But there is no reason why they should despair. The mills of God grind slowly; it takes many centuries for the prin-

ciples of justice and freedom to leave a decisive mark on human society; and, in spite of all set-backs and discouragements, and the extraordinary recrudescence which our enlightened age has witnessed of the spirit and methods of barbarism, we shall yet see the star of brotherhood shine through the dark clouds by which it is now concealed. Let us remember that it is precisely to those who hear of wars and rumours of wars that the promise is given that their redemption draweth nigh.

## "THE ULTIMATE FACTS"

"Blessed are the peacemakers." We Christians have thought it; but is it true? "I say unto you," says the German philosopher, "Blessed are the war-makers"; and the Prussian General, who seems to represent with fatal clearness the sentiments of his country, tells us that war is a necessity and peace demoralizing. Science, as well as Scripture, may be twisted and perverted; and it is surprising that those who base these opinions on the scientific doctrine of progress by competition and the survival of the fittest should be, or appear to be, quite ignorant of the fact that science itself has long ago discarded the principle of competition as a sufficient explanation of progress. That which is weak in one point is strong in another, and ought to be preserved because it has its own contribution to make to the general advance. In Nature and still more in human life it is co-operation which really tells. Sympathy, love, brotherhood—these are among the ultimate facts of the world, and on these its progress depends. It is not the progressive and cultured nation, but the decadent and uncivilized, which leaves them out of its policy. We have to care for the weaker nations; we have to protect the smaller communities; we have to bear in mind the debt we owe to Rome, to Athens, to Jerusalem.

## THE WEAKNESS OF TOLSTOY

One of the greatest of modern writers, the Russian Tolstoy, devoted the last years of his life to teaching the Gospel that war is never justifiable on any pretext whatever—a message which he based practically on one saying of the Sermon on the Mount, "Resist not

(Continued on page 93)

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### ALGOMA

#### SAULT STE. MARIE

##### THE PRO-CATHEDRAL

On the invitation of the Rev. W. S. G. Bunbury, Rector of the Pro-Cathedral, the Deanery of Algoma assembled for their meetings on February 9th, 10th, and 11th. There was a good number of clergy present. Proceedings opened with evensong and sermon. The Rev. W. S. G. Bunbury preached a powerful sermon from Psalm xlvii, first verse: "God is our hope and strength; a very present help in trouble." The discourse dealing with the war and its effect on Christianity, was listened to with much interest by the clergy and a fair sized congregation.

Wednesday, February 10th, was devoted to a Quiet Day conducted by His Lordship the Bishop, who delivered in all five addresses. The first address at the early celebration was based on 1 Cor. 2:2. Seeking to know Christ and Him crucified—in a true sense urging the brethren to get back to Jesus by the sacramental ways appointed. At matins the Bishop pointed out that the day's retreat is not to be an achievement but a drill of thought—an effort by the absolute observance of the rule of silence to complete our weenedness from the world, with Christ as our ideal, our comradeship and our aim. At the Litany the Bishop spoke on "Sin." At 3 p.m. intercession for H. M. Forces was followed by the consideration of "Penitence." At evensong the Bishop concluded his addresses by a wonderful exposition on forgiveness. All felt deeply thankful for the words of spiritual force that fell from the Bishop's lips. The rule of silence was observed until sunset. At the close of the day the Bishop expressed his thanks to the Rev. W. S. G. and Mrs. Bunbury for their generous hospitality and the Rev. W. Hardy Johnson, Rural Dean, for arranging the Quiet Day.

Thursday, February 11th.—At 7.45 a.m. the Holy Communion was celebrated by the Rural Dean assisted by the Ven. Archdeacon Gillmor as Gospeller and the Rector as Epistoler. Matins was said by the Rev. H. F. Hutton at 9.30, the address being delivered by the Rural Dean, and was an earnest discourse based on the words, "Ye shall be holy," Lev. 11:45. Urging the greatest possible value of keeping in good order things for holy purposes. The meetings of the Deanery were held in St. Luke's Rectory. The study of the Greek text was taken by the Ven. Archdeacon Gillmor in his usual able man-

ner. Discussion followed which was entered into with much interest. Business session was held in the afternoon, the Rural Dean presiding. The Rev. W. H. Trickett was appointed secretary. The Rural Dean addressed the meeting and spoke of the pleasure it gave the members of the Deanery and the whole diocese that we still have our Bishop with us and expressed his deep gratitude to His Lordship for so kindly conducting the Quiet Day, which had been such a help and encouragement to all. Thanks were extended to Mr. and Mrs. Bunbury for their kindness. Words of welcome were extended to the Rev. E. Montizambert who has lately come to take the position as assistant curate at the Pro-Cathedral. The Rural Dean then spoke of his recent visitations to the various missions. Several papers were read:—The Rev. S. F. Yeomans on "The sermon and its relative position in the Church's service"; The Rev. E. Montizambert, on "The teaching of the Bible in the light of modern thought"; The Rev. Rural Dean Johnson, notes from Dr. Hamilton's book, "The People of God"; the Rev. W. S. G. Bunbury, on "What mean ye by this service?" dealing with the service of matins. The Rev. G. H. Phillips read a devotional paper on Psalm 24 and last verse, "The Lord of Hosts." All the papers caused much discussion and showed care and much time in preparation. The Bishop then feelingly addressed the meeting, speaking on the matter that had caused him much anxiety and thought—the call of the Diocese of Ottawa. But Algoma and its manifold needs he felt still required him to stand by. He earnestly asked the brethren to co-operate with him to the best of their powers and to help forward to their utmost the work which was near his heart.

Evensong closed the day and thus ended a most delightful and refreshing meeting of the Algoma Deanery.

#### SHESEHGWANING

Sunday, February 7th, marked another important step in the history of the Mission in Sheshegwaning Indian Reserve, for on this day the first services were held in the new church. Although the exterior is not completed, some of the final work having to be left until the warmer days of the spring, the interior has been well fitted up. The priest-in-charge, Rev. H. F. Hutton, of Gore Bay, visited the Reserve for the occasion. The day began with a celebration of Holy Communion at 7.30 a.m., at which most of the Indians were present. Mr. Hutton then left for Silverwater for Holy Communion there, leaving the

catechist-in-charge, Mr. W. C. Dunn, to officiate at the later morning service, this service being conducted in Ojibway. The priest-in-charge returned for evensong at three o'clock. At this service large numbers of white people from Silverwater and neighbourhood attended, the congregation numbering about a hundred. Not only was the church filled, but some had to remain in the porch. The service was largely choral, the choir rendering an anthem, "The Strain Upraise of Joy and Praise." Mr. Hutton preached, taking as his subject the character of St. John, after whom the church is named.

The church is a cement building, comprising church, vestry and porch, under a single roof, the church seating about sixty or seventy. Most of the furniture is universally acknowledged as very fine work. The altar is the handiwork of the Indians themselves. The church is beautified by a number of gifts. The Indians are most grateful for all the help they have received. The total amount received into the Building Fund is over \$2,000, of which about \$500 was raised by the Indians themselves. The building as it now stands has cost \$1,650, and is a credit to all concerned. By common consent it is proclaimed one of the most beautiful churches in the district.

### CALGARY

SIR JOHNSTON FORBES-ROBERTSON EMPHASIZES SERVICE AND REVERENCE AS IDEALS

Sir Johnston Forbes-Robertson gave a beautiful address before the pupils of the Bishop Pinkham and St. Hilda's Colleges and the general public on the afternoon of February 12th.

Service and reverence were the two ideals he emphasized as vital to life.

"These two things make for happiness in this life, and it behooves us in this material age to remember service. If a person has no ideals he has no respect for institutions or individuals and he therefore loses a certain amount of joy in life. We are in a young country and sometimes we notice as well as in the old country, on account of the strenuous life, a lack of courtesy and nicety that is due to us all." He called attention to the time when the farm labourer would touch his hat to the landlord. The time came when this was looked upon as a slavish act. "To my mind that action is symbolic of character; in my mind it is not subservient. If the landlord returns that courtesy it is beautiful and a matter of give and take. We often incur in public places actions that show a want of consideration; this is the cause of more petty troubles in this world than one dreams of. Let the thought, 'how can I be a comfort and convenience,' not 'how can I get the best chair,' be the ruling motive. You will have a far more contented mind and you will find almost without knowing it a sense of joy because you paid that tribute."

"Service permeates the whole of the social fabric. I have often heard people speak with contempt of the service of the domestic as menial. I cannot endure that word menial. I put it from my mind; there is nothing menial, it does not exist. The hired servant is paid a wage and if she does her work well there is nothing undignified about it. If he or she has the proper dignity and respect for themselves there is no work that is contemptible. The only work that is contemptible is work that is evil and every piece of work that is done in an evil way is setting back civilization," said the famous actor. "If the maid of your household has polished well the handle of your front door she has not only served faithfully her employer but her God."

"Service is for us—we are all servants, even in the sight of God. In the foolishness of our hearts we enjoy high



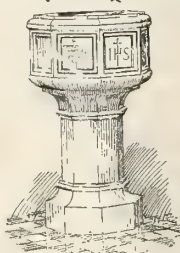
position and envy it, but there is nothing to envy. No person, no matter how exalted, but is a servant to some one; even our king is a slave to his subjects, and the president of the republic who marches hard by our British flag. We could argue that the Emperor of Germany is a misguided servant; he has strayed from the paths into trouble and tribulation. It is our service to do as much for our neighbours as in us lies; that is the service that builds up society. Though the service be small, even to one of these little ones, it is going to permeate through the community.

"I firmly believe and have the strongest faith in the spiritual element in Canada, but let us remember to stick to our faith and our ideals and check any temptation that may come because of the financial return. Then, there is no limit to the position Canada shall take in the future."

He paid a high tribute to the teachers. To them he said: "It is within your hands to mould the characters and watch the faltering step of the next generation. Teachers, take joy in your calling; think of the enormous power in the words you speak to the little child." He wished them health and success, counselling them to have faith and they would succeed.

In reference to his own calling, Sir Johnston told them that he had been a servant of the public for forty years, "and in my small way I have tried to keep close to the ideals I have pointed out to you, and will confess to you I have often been set down, but I have

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prayed and help came at the crucial moment."

The speaker pointed out the great advancement made in the drama in recent years, showing how the standard had been raised till to-day the stage is looked upon as a powerful educator, taking its place in line with music and the other arts as a part of our education.

His Lordship the Bishop of Calgary was the chairman for the event, and at the conclusion of the great actor's address he called on Mr. Tom Riley, a pupil of the Bishop Pinkham College, who read Sir Johnston a very brilliant address and presented him with a pair of Indian bead-work slippers. Two little tots from St. Hilda's College, Kendall and M. Rogerts, then presented him with a bouquet of crimson carnations and received a kiss from the great man.

Master Sydney Scott sang beautifully "Give us Peace." Mrs. Stavert, the secretary of the Diocesan College Guild, on behalf of the guild and St. Hilda's College, seconded Mr. Riley's vote of thanks. Tea was then served for the members of the guild and the guest of honour.

## FREDERICTON

ST. JOHN

The reports submitted at the annual meeting of the Church of England Institute on February 11th showed a satisfactory state of finances and that much had been accomplished in the year just closed. Rev. Dr. W. O. Raymond presided in the absence of the chairman, and the meeting was very largely attended. The new officers elected for the coming year were as follows: Rev. R. A. Armstrong, president; John K. Schofield, R. Frith, Mrs. J. H. McAvity, Mrs. Geo. F. Smith, and Mrs. W. D. Foster, vice-presidents; council—J. Roy Campbell, C. A. Macdonald, H. R. Sturdee, R. E. Coupe, Charles Coster, J. E. Secord, W. H. B. Sadleir, Mrs. Walker, Mrs. W. O. Raymond, Mrs. J. K. Schofield, Mrs. James S. Harding, Mrs. J. M. Hay, Mrs. L. P. D. Tilley, and Mrs. W. S. Neales. The report submitted by R. S. Coupe on behalf of the council was most encouraging. Reference was made to the completion of the building during the year, and thanks were expressed to those who so generously contributed. An appeal was made for further contributions to complete the furnishing of the building. During the year the events conducted by the institute have been most successful and the report embodied congratulations to those who spent their time and effort in making them so. The death of Mrs. John Berryman last autumn was lamented as a great loss to the institute, and her death, it was remarked, left the list of life members a blank. This condition

of affairs was deplored, and it was urged that this should not be when the membership is open to contributors of \$50.

## HURON

ST. THOMAS

The condition of Ven. Archdeacon Hill, rector of Trinity Church, who has been ill for some days, is reported as showing little change. The rector's many friends sincerely hope for his rapid recovery.

WALLACEBURG

The Bishop confirmed a class of thirty-two adult candidates on February 8th.

AYR

February 21st was a red-letter day in the history of Christ Church congregation, the occasion being the dedication of the new church. Bishop Williams officiated. The church is of modern design and substantial construction. It has seating capacity for 400.

## KOOTENAY

NELSON

Members of the executive of the Synod of the diocese from various portions of the diocese reached the city on February 9th to attend a meeting of that body, which was held in the parish hall of St. Saviour's Church. General business in connection with the administration of the diocese was transacted during the meeting. Members of the Synod executive included:—Archdeacon Beer, Kaslo; Rev. E. P. Flewelling, Cranbrook; Rev. E. A. St. G. Smythe, Trail; Rev. Fred. H. Graham, Nelson; Charles Albert Cock, Cranbrook; George Johnstone, E. A. Crease, Harry Bird, C. R. Hamilton, K.C., and Fred Irvine, of Nelson.

Rev. E. Bull, of Creston, was also in the city to attend the meeting.

On Sunday afternoon, February 7th, the Rev. Mr. Stewart conducted service in Pemberton Range School. The attendance was good and the service highly appreciated by all present. In the course of the afternoon Mr. Stewart presented his annual financial report. The parish is no small one, embracing, in round numbers, one thousand square miles. Mr. Stewart's headquarters and most important charge are at Chase. From here he goes to Martin Prairie, Ducks, Pemberton Meadows, and other points. His figures for the year showed that many were taking advantage of the services. The collections amounted to some \$332.

## NIAGARA

PORT DALHOUSIE

St. John's branch of the A. Y. P. A. entertained Merriton and Jordan branches in the parish hall on Wednesday evening, February 10th. About 200 young people were present and all enjoyed a pleasant and profitable evening.

The local Home Guards attended Divine Service here at 11 a.m. on Peace Sunday.

## NOVA SCOTIA

On Quinquagesima Sunday the Archbishop preached in the morning to a very large congregation in All Saints' Cathedral his first sermon following the election to the office of Metropolitan and Archbishop, Dean Llwyd presenting to him assurances of the loyalty and devotion of the congregation and also stating as an interesting fact that the crozier used by His Grace had never before been used in the Diocese of Nova Scotia. It was once used in the Diocese of

Fredericton, at the time Dr. Medley was Metropolitan, but never before in Nova Scotia. The Sunday was the "Peace Centenary" Sunday and His Grace, in the course of his sermon, referred to that fact.

Congratulations have been poured upon His Grace from all quarters. There is a general wish throughout the diocese to give some tangible expression to show appreciation of his truly blessed episcopate.

## ONTARIO

PICTON

In St. Mary Magdalene's Church a special service was held on Sunday, February 14th, in connection with the one hundred years peace celebration between the United States and Great Britain. The members of the Third Contingent to the number of fifty-four, the cadets of the High School and a large congregation were present. The rector preached an appropriate sermon.

On Tuesday, February 16th, a congregational tea and social was held in the parish house, when about 370 people were present. The Ladies' Guild were the hostesses of the evening. The Rector, Rev. F. Louis Barber, presided and congratulated the congregation upon the good work that has been done during the past year, and asked them to use the opportunities of Lent for more personal devotion and a deeper appreciation of the blessing of true devotion. The churchwarden, Mr. R. E. Wright, also gave a short address expressing the hope that the present financial strain may be much relieved by Easter.

KINGSTON

The Rev. Sydenham Lindsay was presented with a handsome silver mounted umbrella and address by the members of St. George's Cathedral A. Y. P. A. as a small token of their regard and to express their deep regret at his early departure.

The choir presented a handsomely bound volume of the hymn book with music.

BROCKVILLE

The Very Rev. Dean Starr delivered a very interesting lecture on the present war in Victoria Hall on February 11th. The lecture was under the auspices of the A. Y. P. A. of Trinity Church, and the chairman was the Rev. Rural Dean Woodcock.

## OTTAWA

The Rev. (Major) R. H. Stacey, late of the Diocese of Ottawa, who accompanied the First Canadian Contingent to England as the Senior Chaplain, has been recently married in Christ Church, Lancaster Gate, London, to Miss Denham, daughter of the Hon. Digby Denham, Premier of Queensland.

OTTAWA

At the meeting of the Clerical Guild, held at St. Matthew's Rectory on Monday evening, February 8th, it was decided to hold Union Services of Intercession on Thursday evenings during Lent. The first of these services of United Intercession was held in St. Matthew's Church, First avenue, on Thursday, 18th, 8 p.m., and the special preacher was the Rev. R. J. Dumbrille, Rector of Kemptville.

## QU'APPELLE

The Bishop of Qu'Appelle preached in the Cathedral at Winnipeg on Sunday, February 14th, on the subject of "The Peace Between United States and Canada."

An ordination will be held in the

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chapel of St. Chad's College, Regina, on St. Matthias' Day, February 24th.

Owing to the war, there will be no Synod held in 1915.

The Hon. and Rev. E. R. Lindsay, head of the Railway Mission, has gone to England to attend the meeting of the council of the A. W. C. F.

A Retreat, conducted by the Ven. Archdeacon Johnson, was held in the Railway Mission House on Wednesday, February 10th.

A Retreat conducted by Rev. A. E. Burgett, will be held in Kindersley on March 16th.

## QUEBEC

### COATICOOKE

The Rev. Gardner Stevens, formerly of Shawinigan Falls, was inducted as rector on Sunday, February 14th. Rev. Archdeacon Balfour, of Quebec, officiated. Mr. Stevens succeeds his father, the late Rev. Albert Stevens, M.A., D.C.L., who was rector of this parish for many years.

### QUEBEC

Rev. Canon Tucker is beginning a course of sermons on missions. He preaches at the Cathedral and St. Matthew's on Sunday, February 21st, and at the Cathedral on Monday and Tuesday evening, besides address afternoon meetings for Women, and Junior W.A. and children.

At the Cathedral, special preachers are announced each Friday in Lent. Dr. Paterson-Smyth, of Montreal, preached on the first Friday at 5 p.m. to general congregation and at 8 p.m. to men only.

The regular Lenten courses of services and sermons have begun in the city churches and also at St. Michael's, Bergerville.

## TORONTO

### TORONTO

The Rev. Germanos Shahady, Arch bishop of Baalbek, in the patriarchate of Antioch, arrived in Toronto on February 16th.

The Bishop is the preacher at the noon-day (12.20-12.40) service in Holy Trinity Church this week.

Canon Cayley takes the mid-day service in St. James' this week, commencing at 12.30.

Rev Canon Plumtre has gone to Victoria, B.C., to preach the sermon at the consecration of Dean Doull, the new Bishop of Kootenay.

On Tuesday evening, in the Church of the Redeemer schoolhouse, the Bishop gave an illustrated lantern lecture of his trip to the West to the members of the Diocesan W.A.

The Saturday afternoon organ recital at St. Paul's Church, Bloor street east, attracted a large audience, the beautiful church being more than three-quarters filled. A programme of Russian music was given and the magnificent organ was heard to advantage in the works chosen. It is a decided musical treat to hear such numbers as Mr. Healey Willans gave. The next recital will be given on Saturday, March 6th, when English music will be the programme.

S. S. J. D.

The annual reports in connection with the work of the Sisterhood of St. John the Divine have been published. The treasurer's report shows a year full of encouragement and progress, with a

steady growth in the various activities of the work. The report continues:—

"In considering the requirements for the coming year, it must be realized that stoppage or reduction of dividends is not unlikely to occur in these times of financial difficulty. The income from our invested funds is now just sufficient to average \$100 per head per annum, and any shrinkage in this modest amount would necessitate real hardship. That our Sisters may be safeguarded against such eventualities, we earnestly desire the completion of the Endowment Fund, for which only \$5,000 more is required. All subscriptions this year, after paying printing and postage, will be added to this fund.

"The Community is hoping at an early date to open a New Mission House, with resident Sisters, in a district which offers great opportunities for just such work as was carried on so long and so successfully in Seaton Village. The locality is on the eastern city limits, at the line of Danforth avenue, and forms part of the parish of St. Saviour, of which the Rev. V. E. F. Morgan is rector. The Rev. Hamilton Mockridge, now assisting there, will have charge of the Mission district. The conditions are more favourable than those under which the old Mission House was begun, as there are already some paved streets, and city gas and water. The district is growing very rapidly, the people are mostly of the poorer working class, and there are many newcomers from across the sea.

"The project is to acquire a suitable lot, and put up a simple but good building, the ground floor of which will provide a large room with an alcove, to serve as the temporary church, and where all the activities of the Sisters' work may be carried on. Upstairs there will be convenient quarters for the resident Sisters. The new house will be known as All-Hallows' Mission.

"Sufficient money is in hand to acquire the land and begin the house. This is provided by a legacy, which after much uncertainty and delay has now been paid over under the will of the late Edgar Hallen, Esq., of Orillia. This legacy sets free the proceeds of the sale of the old Mission House in 1912, nearly \$3,000, which at the time was required for the building of the St. Elizabeth addition to the Convent.

"With this substantial sum in hand a good start can be made, and already there are many encouraging gifts and promises of help for the building and furnishing of the house. The Lord Bishop of the Diocese has warmly welcomed the project, and promises to dedicate the house when completed.

"Friends far and near are asked to remember the new Mission in their prayers and to help it by their gifts.

"Special contributions for this work should be sent direct to the Reverend Mother Superior, St. John's Convent, Major street."

### COBOURG

Rev. F. J. Sawers was inducted as rector of St. Peter's on the 19th by Bishop Sweeny. The Archdeacon, the Rural Dean and other clergy were also present.

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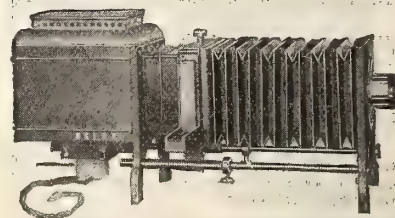
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### PRAYER BOOK REVISION AT THE MONTREAL SYNOD

Church of the Advent Rectory,  
Westmount, Que., Feb. 20, 1915.

To the Editor:

Dear Sir,—As the mover of the memorial to the General Synod on the subject of Prayer Book Revision will you kindly allow me to correct the somewhat misleading account of your correspondent in your last issue. First—The memorial did not ask for "more vigils." The proposal in the revised book is to reduce the "vigils, fasts and days of abstinence" to the minimum. I asked the Synod to give its approval to the request that the table be allowed to stand as at present. It is in my humble judgement not quite an opportune time to think of lowering the standard of devotion as set forth in the Prayer Book. Any such attempt I am aware will seriously lessen the faith of many devout souls in our communion and impair their affection for the book.

Second—The discussion did not "wander to" the matter of the Athanasian Creed; since one clause of the memorial deals with the Creed itself. The proposal in the Revised Book is to have two forms of the Creed, one as at present, and another with a new translation

and the monitory clauses omitted. I spoke about this proposal at some length, showing the objections to it and the seeming departure from the terms under which the Revision Committee were to work, viz. "that no change in either text or rubric shall be introduced which will involve or imply a change of doctrine or of principles," and "tried to commend to the judgement of the Synod the recommendation "that the Athanasian Creed with its rubric as it at present stands should remain untouched." In doing so I showed how that the revisers have provided a relief to the consciences of the congregations who cannot recite it by inserting a rubric to the effect that whenever matins precedes Holy Communion, the former may end at the Benedictus; or if the Litany is used as well, matins may then end at the Te Deum.

The memorial also asked that the changes suggested in the Communion service be not sanctioned as they have the appearance of modifying the language of Holy Scripture itself.

It went on to ask that if further "enrichments" are made that consideration be given to the following: (a) Additional special prefaces in the office of Holy Communion; (b) A collect Epistle and Gospel for use after the solemnization of Holy Matrimony, and (c) An Epistle and Gospel to supplement the collect for the Burial of the Dead.

May I add one word as to the conclusion of the debate. It is hardly accurate to say that the matter was "dropped." In the evening an amendment to the memorial was proposed and seconded, and when put to the house was defeated by one vote; the memorial might then have been put to the Synod and possibly carried, but the majority would have been so small as to impair the value of the memorial, so with the consent of the house, I withdrew it.

I thank you for allowing me this explanation upon an important subject soon to occupy the attention of the Church.

HENRY W. LITTLE.

## Peace and War

(Continued from page 89)

evil." Perhaps you would urge that obedience to such a precept, so interpreted, would mean the destruction of all law and government and society. And that is true; but he, holding that present forms of society and government are corrupt, does not care—he is perfectly ready to accept your conclusion. Unlike the anarchist, who makes a direct attack on the present order of social life, even with physical violence, the Russian novelist simply wishes, literally and sincerely and without regard for consequences, to follow out the precepts of Jesus as he interprets them. We honour his loyalty, while we deplore his logic. The weakness of his argument is, first, that it depends on an isolated passage of the Bible; and next, that he does not and cannot tell us, clearly and constructively, if the present forms of society and government are suddenly dissolved, what others he proposes to put in their place.

### THE DANGER OF MISINTERPRETATION

And when we study the teaching of our Lord Himself, we have to beware, first of all, of misinterpreting and of misapplying His Words. The sayings "Blessed are the peacemakers" and "Resist not evil," though often quoted in that sense, have primarily nothing to do with war; they are only instructions given to the disciples for the guidance of their personal lives. Again, He says, "All they that take the sword shall

perish with the sword." This is quoted in favour of peace, yet it is only a warning that those who are guilty of aggressive violence will find it recoil on themselves. He says, once more, "I came not to send peace, but a sword." These words are often taken to mean that, though Christ foresaw that men would fight in defence of Christianity, He did not forbid them to do so. Yet in fact the saying has no reference to war, but simply declares, as the context shows, that Christianity will make division between those who are near and dear to each other, one member of a family accepting and another rejecting it.

### ISOLATED MAXIMS

But, further, even if one of these separate texts were strictly to the point, we must beware of building a great theory on any isolated maxim. Every heresy and schism is supported by its favourite text. What we must rather seek to do is to catch the general drift and spirit of our Lord's teaching—the general impression, so to speak, of the early Christian conscience. Is not this a remarkable fact, that, whereas in the early Church various professions and occupations, such as that of the actor, were strongly condemned—so that, for example, Cyprian, one of the first of the great Bishops, insists that no Christian can possibly be an actor—we do not find any such condemnation of the profession of the soldiers; but, on the contrary, it is known that Christians served in the Roman armies? The Christian view is that in an ideal state of affairs war would be unnecessary and, indeed, impossible, and ought to be impossible now; but, taking the world as it practically is at present, we must accept war as a temporary evil, do what we can to bring out its best side, and work for its final disappearance from human life. When Christ was born, war, like slavery, was doomed. It has taken longer to destroy it, but its day will come. If there were no evil passions, no ambition, no injustice in the world, war could not be; and therefore it is an evil which we have to deal with as a practical part of the sphere in which our lot is cast, but destined to give place gradually to nobler and more reasonable methods for the settlement of disputes.

### "NOBLESSE OBLIGE!"

War is an evil; but at least we can see to it that, if it has to be waged at all, it shall be waged by gentlemen. The bitter resentment, the fierce anger, which have been roused in us by some of the things of which we have heard are perfectly natural and just. A righteous indignation against wrongdoing is part of the Christian character, but it ought not to lead us to retaliate in the same way. If we have to deal with people who make themselves vile, let us at least keep our hands as clean as we can. When a neutral and independent eye-witness tells us of 153 innocent and defenceless citizens massacred by pitiless savages in the square at Dinant in the presence of their women and children, the tale should harden our resolve to end forever a system under which such things can happen; but for the rest—*Noblesse oblige!* Let us be loyal to the best traditions of our long past—the old, deathless traditions of chivalry and knightlyhood, of magnanimity and mercy, which give such beauty and romance to our island story. The roses of England and the lilies of France must not be dragged in the dust.

### GOOD OUT OF EVIL

War is an evil; but in a wonderful way God can bring good out of evil. Slavery itself gave to many a noble opportunity for self-discipline, for endurance, for patience to have her perfect work. So war, in the words of Victor Hugo, has "its terrible beauties." It is and has been the mother of great virtues. While we weep with the

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mourners, and care for the wounded, and watch with the lonely and the anxious, we see that even under the dark wings of the Angel of Death there are lights mingled with the shadows.

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A deepening of character, a bracing of the moral fibre, an occupation with higher interests and more serious thoughts than our poor, dull, selfish, trivial lives afford—are not these among the gains for all of us? We cannot be quite the same men that we used to be as we confront day by day the spectacle of heroic suffering and toil and courage which war throws into the arena of our life. Two of the greatest of all Christian virtues ought to spring in new vigour among us as we remember these things. Sacrifice and patience—do we not find fresh meanings in those words? Sacrifice—to send and to be sent, willingly and cheerfully, sometimes to almost certain death; and patience—to keep up heart and spirit day by day, and month by month, in discomfort and danger, in thirst and hunger, storm and heat and cold—does not patience sit crowned on the far-flung battle-line from north to south?

### THE DISCIPLINE OF SUFFERING

It may be in part a merciful dispensation that so many of us are trivial and childish in our attitude to life, whose mystery might otherwise overwhelm us; and yet there is certainly something very wonderful in that curious indifference with which men ignore or play with what must be, on any theory or belief, the most solemn, the most tremendous realities. And it is the value of a real crisis in national history (as I hope to point out to you on the Sundays of the month) that it helps to give a higher tone to our lives, a more deliberate sense of the responsibility of our actions, and of the need of putting away childish things. Those who fight are generally solemnized, on the eve of a great battle, by the feeling of things as they are; almost every soldier in the trenches, we are told, offers up some sort of prayer each night; life and death come out then in their true colours, and shams, and affectations, and hyocrisies are put aside as no longer of any service. What they feel out there we who look on may well feel also in our security at home. We have lost, we have suffered, we have been disciplined into a power of vision that can pierce below the surface. For the moment our eyes have been unbandaged. Do not let us go back to our old, self-satisfied, complacent ways, to the conventional habits, to the old self-contentment, to the deceits, and the shallowness, and the commonplaceness of the world. Let us seek to see things as they are; to know the truth, and to live by the truth, whether it be hard or pleasant. War is not wholly an evil if it brings a nation, even by a cross of suffering, nearer to the realities of God; but it should do this in a permanent way by heightening the whole tone, by lifting the whole level, of the national life; by helping us to remember how easily a nation's standards of purity and temperance may be lowered, how easily we ourselves may fall into luxurious and self-indulgent ways. It is when we pray for ourselves, no less than for others, for grace to grow stronger in the path of duty, for courage to lay aside mean and trivial thoughts and to rise to a nobler view of the seriousness of life and of our destinies as men, that we begin to rob war of its terrors. It is when we try to live a more truly Christian life to-day that we are preparing for a happier time in the days to come when, as we are still sanguine enough to believe, the brotherhood of man shall be no longer the vision of a dream—when "they shall beat their swords into ploughshares and their spears into pruning hooks," when "nation shall not lift up sword against nation, neither shall they learn war any more." "The war-makers" may be "blessed" in a sense unthought of by him who called them so, if they help to give to the world what will certainly come to it one day—the blessing of a lasting peace.

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## Women's Work and Social Service

THE whirligig of time does indeed bring its revenges. A cartoon popular in Paris represents the great Napoleon come to life, standing on his tomb in the *Invalides*, waving his hat above his head and crying "*Vive l'Angleterre*," and perhaps there has been no moment more picturesque in itself or more pregnant with significance than that of the arrival of the British Expeditionary Force on French soil, or of its warm-hearted enthusiastic welcome from the people of France, for so long our "sweet enemy," now our steadfast, gallant and cherished ally.

We have fought the French hard, frequently and long, from the day when William the Norman landed on our coasts to the day when Napoleon was finally overthrown, a period of which it has been said that "all the great disasters and days of mourning for the French were gained by British generals and won for the most part by British soldiers." Our destiny has always been closely and as it were inevitably woven with that of France,—for the most part as adversaries, yet as adversaries whose warfare was tempered by the amenities of many humane and chivalrous influences, and who through this warfare were ever coming nearer to such an understanding as might at last become the basis of an enduring friendship.

"From each other's throat we wrenched  
valour's last reward,  
That extorted word of praise gasped  
'twixt lunge and guard."

Our Norman kings, by their French possessions, linked us with France in an unhappy struggle for portions of French territory, and we fought to the last for and relinquished with difficulty our final foothold on French soil. Thus, it was face to face rather than side by side, that our two nations have been built up; face to face we have made our great political experiments, have learned the lessons of experience, and won each our way through strife to national unity. Destiny again brought us face to face in the eastern and western worlds, and to us of the English race that mastery was given, yet the joint memorial erected to Wolfe and Montcalm on the plains of Quebec, has been a prophetic symbol of the time when "the staunchest friends should have been wrought out of the bravest foemen"; and it is with the understanding born of knowledge that we have now unsheathed our swords together, and stand side by side as guardians of that civilization which we have helped to evolve for each

other and for the world, and of which we each are stewards.

\* \* \*

In this long process of development France has dared greatly and endured greatly; making her way onward through wars and tumults, through revolt and reaction, through external strife and internal discord, of which the movement we call the Revolution, was the chief crisis; yet she has been singularly free from persecution for the sake of persecution and has achieved an inward unity expressed in her devotion to *La Patrie*; she has built up a notable colonial empire, she has become great in science and in art, great in literature and philosophy, great in achievements, great in ideal, and always she has been moving towards the light.

We, even in the process of learning to know her, have generally misunderstood her; have believed her frivolous, light-brained, shallow; have regarded *l'affaire Dreyfus* and *l'affaire Caillaux* as incidents only too shockingly typical of her national character; have imagined the average Frenchman as addicted to absinthe, duelling and generally to playing fast and loose with the moral code,—a fancy picture, probably no more typical than its companion one of the pious German with his big Bible and his large and virtuous family. Not many years ago the French novel was regarded—with some reason, perhaps—as synonymous with everything frivolous and immoral, but the revival of France is producing romances of a far different type, and those in particular of M. M. Paul Bourget, Maurice Barrès and Henri Bordeaux,—the most popular writers among the intellectual youth of the present day, "insists upon religious discipline, family discipline, patriotic discipline, as essential needs" of France. The text of Mr. Bordeaux, for instance, is a family life of unsurpassed beauty and nobility, a true home which is at once "a sanctuary for the creation of love and a fortress for its defence and protection." The anarchy, pessimism and sentimentalism of a few years ago combined with the tendencies of Government to produce a movement that was blatantly irreligious, at least in seeming, but the reawakening of the present decade is bringing France back to religion, and many of her leaders to-day are Catholic Christians, while others are serious and respectful towards Christianity; an acute observer tells us that "it seems ludicrous to-day that people should ever have

expected the last word on vital problems to be uttered by science," . . . and that "the hope of the future does not lie in the adaptation of belief to science, but in the superiority of belief as a source of heroism over the mediocrity of economic philosophies."

M. Bourget has given us some remarkable studies in the attractive appeal of Catholicism to a sensitive and truth-loving mind, and in its power as a moulding influence for individual no less than for national character, which needs above all else the order and discipline of religion. The Gallican liberties of the French Church have always preserved to its Catholicism a liberal influence, and the heart of France, which we cannot but believe is Christian, finds a true expression in those noble cathedrals whose soaring spires and beautiful shrines constitute a living and continuous witness to the Unseen. And France is surely coming home to the Faith; religiously she had been awakening before the war, and the inner power of the French Church had been most nobly manifested in outward weakness. "Oh! I wish you could see these splendid French priests!" wrote the *Times* correspondent in France, and there has been nothing more noble or inspiring than the devotion of the French clergy, who from the ends of the earth have answered the call to the colours, and who have died in the ranks—numbers of them—beside their comrades, sometimes in their own last anguish ministering the comforts of absolution to the parting soul. No less moving and beautiful has been the self-sacrificing courage of the Sisters of Mercy, while Catholic loyalty to *La Patrie* has been an object lesson to the world in the Christian interpretation of patriotism.

\* \* \*

France has entered on this war "without the help of illusions"; the terrific loss and suffering, the bitter humiliations inflicted on her in 1870-71, she has borne in silence, and "when called upon to make war in a manner wholly contrary to her na-

ture and genius, she made it as if patience and not fire were the main strength of her soul"; so says the *Times* in a noble appreciation which has been translated and distributed in France by order of the Government. It is impossible to admire sufficiently the wonderful temper of her people, of women and children no less than men, of priests and civilians no less than rulers and soldiers,—and this not only for the dash and fervour habitual to her genius, but for the steadfast acceptance of the inevitable, for the open-eyed calmness and heroic self-control with which she has thrown "all her youth and all her vitality" into the struggle,—"putting away her childish things, her toys, her laughter, her *petits pains* and *croissants*, no less than her comic and illustrated press, and all the lovable amenities of her ordinary life, because *La Patrie* comes first, and everyone must be in the fighting line." Carlyle used to talk about the silent Germans, but it is the talking Germans now, the silent French, for "instinctive aversion to words, instinctive appreciation of energy, has become of recent years the characteristic of her youth."

\* \* \*

Of all the brutalities practised by Germany against France, of all the insolent claims of German *hubris*, perhaps the most brutal and the most insolent has been the claim that "France must be crushed so that she shall never again cross our path,"—France, whose national culture founded on the humane spirit of the Latin classics has made her "first to follow Truth, and last to leave old truths behind"; France, who by her sufferings and efforts has brought to birth, has guarded and developed and is now defending a nationality priceless to the world, a refuge where thought remains "disinterested, passionate and free"; a literature whose clarity of expression is equalled only by the lucidity of the thought which it conveys; a roll of great names among which are found many of the noblest thinkers and benefactors of

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the world; France, who will never give up, even to *La Patrie*, what was meant for mankind, for it is of her that her sons declare—

"We love her, but we love her with those eternal and universal ideas of justice and liberty, which we are defending even as we are defending her."

And it is her universities which in answer to the German scholars declare that

"Civilization is the work not of a single people, but of all peoples; the wealth of humanity, intellectual and moral, is created by the national variety and necessary independence of all nations," and . . . that "France therefore takes up arms to defend the liberty of the world."

\* \* \*

And we with her. Far from being "natural" enemies, we have discovered that we are "natural" friends and allies,—

"We were schooled for life's dear sake to know each other's blade; What can blood and iron make more than we have made?"

We have learned by keenest use to know each other's mind;  
What shall blood and iron loose that we cannot bind?  
We who swept each other's coasts, sacked each other's home,  
Since the sword of Brennus clashed on the scales at Rome.  
Listen, count and close again, wheeling girth to girth,  
In the linked and steadfast guard set for peace on earth!"

Is it not a happy omen that—

"We now advance  
Leagued with the chivalry of France,  
For just and equal ends."

*Vive La France! Vive 'Entente Cordiale!*

(Note.—Again we owe humble apologies and regrets to *Punch* for the mutilation of the concluding lines of Sir Owen Seaman's fine verses quoted last week. The two last lines should read: "He'll not disgrace his sporting breed, Nor play what isn't cricket: that's his creed.")

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THURSDAY, MARCH 4, 1915

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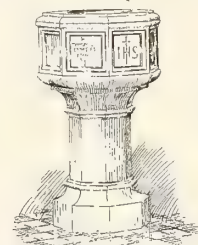
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# Church Life.

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## The Week

AT last Ottawa has its Bishop, and it has chosen well and wisely. The election is most satisfactory, except from the point of view of poor British Columbia, which must be feeling badly the loss of a diocesan.

WE are told that people in the Diocese of Nova Scotia were disappointed at our unsympathetic and chilly reference to

**The New Archbishop** the election of their beloved diocesan to the archbishopric. If they will consult what we said on February 18th and 25th, we think they will own that they were mistaken. We have the highest respect for the new Archbishop: we believe that he will fill and adorn the office to which he has been elected; we think the Church people of the Province are to be congratulated on his election. What

we think, most other people also think, and we believe they are absolutely right in their opinion.

GOD is drawing back up into the sky the beautiful white coverlet, laid over the earth while she lay in her winter sleep. We know that soon the March

**Out of Corruption** winds will rouse her and she will wake up and bestir herself and when she has been bathed in April's rains, will begin slowly and delicately to clothe herself in a new garment of green, until in the June sunlight we behold her in the very perfection of her beauty.

But if we did not know that while the earth remaineth, seed-time and harvest and cold and heat, and summer and winter, and day and night shall not cease, how would it be with us?

Go into the garden. There is a round, black patch from which the snow has disappeared. To the outward eye just a black, ugly patch reminding us of corruption and decay,—yet in that noisome soil the lily bulbs are beginning to germinate and soon the first green shoots will force their way up to the surface and rain and sunshine will do their work, until that which is now nothing but the eyesore to us will be filled with the bloom which is the fitting symbol of the beauty of holiness.

So in the garden of the soul waiting only for the operation of the grace of God, are potential beauties unsuspected and undreamed of—traits which the world would never credit—capacity for suffering, loving sacrifice, and spiritual vision unknown to all, but the Heavenly Gardener.

So in the Church, the Sunday School, the Mission, the city slum, the haunts of vice and squalor, the very poison itself, ground prepared and tended by the under gardeners of God, looking so hopeless, so ugly, so repulsive, or what is worse perhaps, so commonplace and mean, there are springing up flowers of a beauty which shall never fade and which shall adorn at last the King's Garden, His Paradise, where the Prince of Heaven, shall walk and in

which His Soul shall have infinite delight.

So, too, from the reek of the battlefield lying black and desolate with a horror from which our hearts turn sickened and despairing, shall spring at last the Lily of the King—God's lovely Lily of Peace.

THE Sadducee openly avowed his disbelief in angel and spirit. The Christian professes his belief in both, and he shares that belief with almost all the ancient races. The Word of God is

**The Unseen World** full of allusions to these invisible agencies. In the life of our Lord, as told in the Gospels, from the time of the Annunciation until the "two men in white apparel" stood by the Apostles as they watched a cloud receive Him out of their sight—angels appear again and again. When we were little children we were taught that angels watched over us at night, and that good angels were present to help us to withstand temptation, and that they were grieved when we went wrong. Our conceptions of heavenly beings may be, indeed must be, crude and imperfect. Even the brush of a Raphael depicting with all the love and genius of the Prince of Painters,—the great warrior Prince of Angels, can only help our inner sense a little to understand the glory and beauty and purity of these messengers of God. We never doubt or question their existence, but what does it mean to us? Could we but realize that in every strife waged by man against evil in any form, the Hosts of Heaven have their part,—that about the struggling hosts upon the battlefield,—about the "Knights of God" fighting moral darkness, and ignorance and human misery,—about some lonely prophet telling out his message from His Master,—great powers and existences, and spiritual forces are gathered. We might not only be nerved to new effort, but some of the glory of those Heavenly Presences would fall upon the scene of the struggle, and we should feel that the Hosts of God are indeed encamped about us. God opened the young man's eyes at Elisha's call,

so that he saw the chariots of Israel and the horsemen thereof. What a difference it would make if we could once grasp the reality of the unseen. Around the Christian in his stress of struggle are the armies of God, and at their head the Veteran of Heaven, who is the King of Kings and Lord of Lords.

CONSIDERING the things of old and the former days, and learning how God has dealt with our nation and our race, we may have a good hope that out of the great tribulation through

**Hope** which our brethren and we are passing,—although it has its causes in man's forgetfulness of God, and its roots in all that is evil,—He can bring great and lasting good. The other day we were reading of Belgium that she laid down her life for her friends. Our hearts bleed for her in her suffering. Yet looking through the darkness of her present trouble, we may see, as we have seen in the case of many another people, a glorious resurrection—a new Belgium, more God fearing, with higher ideals, happier and better than ever before. We think upon her stones and it pitieth us to see her in the dust, but though she hath lain among the pots, yet shall her wings be as the wings of a dove that is covered with silver wings and her feathers like gold, and though her sons and daughters have mourned by the waters of Babylon, they shall rise up in the dawn of a new day and sing with the Sons of God songs of thanksgiving and holy freedom.

May we not hope too that our own Empire and her Allies may emerge from this struggle the better and the stronger for the trial, and joining hands of friendship in recognizing the brotherhood of man, and looking up in love to the Fatherhood of God, become the Peacemakers and Peace-keepers of the world.

Hope is a Christian grace to be cultivated. To be hopeless or despondent is not unnatural but it is unchristian. Let Hope with the brightness of her countenance shine upon and illuminate our Faith and our Love.



## Our Old Country Letter

February 10, 1915.

IT is quite a long time since I have given you any news of our Church in Scotland; so I think I shall begin my letter this week with mention of the consecration of a beautiful Church in Glasgow, which has just been rebuilt from the foundations, and has special features of interest. St. Bride's Day (February 1st), saw the consecration, by the Bishop of Glasgow, of this "really magnificent Church of St. Bride," situated in Kelvinside, at the west end of the city. Glasgow, we read, has long been a byword for its meagre churches. Even its cathedral is very ordinary. "Now, however, it can boast one of the finest modern churches in the Kingdom." It is a broad, many-aisled church, such as St. Giles' of Edinburgh was of old, with particularly beautiful cross-views. Its history is interesting. In 1892, a little wooden church was brought from another district and erected at Kelvinside, on a piece of waste ground. In 1899, a permanent site was acquired. "Then followed a memorial 'fitting.' The whole building, with chancel and vestry, forty tons in weight, was wheeled onto its new site with the aid of three traction engines. This feat of engineering, which aroused widespread interest, was not easy. The actual journey of half a mile was accomplished in an hour. The next day being Sunday, the usual services were held, the church resting on its wheels, half on the road and half on the new site. Eventually it was placed so as to form a temporary nave to the permanent chancel, and the charge was made an incumbency.

"During the next three years the site-purchase was completed, and a permanent stone church was begun in 1903." During the following four years the work went on, most of the church being gradually built and each section dedicated as completed, several thousands of pounds being necessarily collected to defray expenses. "In 1910 the present Rector was instituted, and shortly afterwards serious defects were discovered in the fabric of the nave and substructure and experts decided that extensive reconstruction was necessary. Rebuilding started in August, 1913, and a large portion has just been completed, although important parts of the design, including the baptistry, have still to be built.

"The fine tower, 97 feet high, is a conspicuous feature. Later it is hoped to provide a peal of eight bells, but at present only one has

been placed in position. The walls of the church are exceptionally thick. There is some fine stone arcading, and also richly moulded pillars and arches. No two windows are alike. A carved rood-beam crosses the church at the entrance to the chancel, and carries, on a slightly raised base, the Cross with the Figure of our Lord, and the two attendant figures. Extraordinary care has been taken to ensure that the whole fabric shall be secure, notwithstanding the difficulties of a partial reconstruction on an awkward site."

\* \* \*

Talking of churches—but not new ones—I am just now in the very home and midst of all that is venerable and beautiful exceedingly in church and college architecture—the old city of Oxford. Yet again I feel unable to use my first impressions for this letter. One must have time to assimilate and assort. Not all of the many churches are beautiful, either. I listened last Sunday in one that has no claim to such a title—though it has its own historic interests—the "City Church"—to a wonderfully appealing and able sermon from a stone-blind clergyman. He read most beautifully too. Seldom have I heard the Lessons—in these days of frequently irreverent gabbling,—read with so deep a feeling of beauty and dignity or so true a dramatic force. And there was no halt or hitch, as the finger passed swiftly along and the clear cultured voice instantaneously translated from touch. Yet any motion in the unfamiliar place made the completeness of deprivation and dependance touchingly evident, and gave point to the fixed expression of patient fortitude on the face. It was Mr. Marsden, Chaplain to the National Institute for the Blind, and in full orders of the English Church. And as one looked at and listened to him one realized that after the war the ranks of our blind will be immensely increased. And what an awful affliction and privation it is.

\* \* \*

There is a letter this week from a Chaplain at the Front in France, on something like this subject. He points out the immense number who will be incapacitated one way or another, even though recovering a measure of physical health. Oh! it is heartrending, and it all goes on and on. We cannot get away from it in any department of life, and I cannot in this letter, for more than a brief interlude. The most helpful speaker and writer about the war, from a church point of view, that I

know, is the Bishop of London. He may be too optimistic, but he has exceptional materials for forming estimates and opinions; and what I find so helpful is not sanguine anticipations concerning the outward developments to be expected, but the hopefulness with which, looking below, or rather above, what is evident to lesser reaches of faith and less intimate touch with the unseen, he has always some high hope and cheer that refuses to be depressed. Speaking the other day at Westminster, he said, "I believe this war, which is with us day and night, is going to lead eventually to a great extension of God's kingdom. . . I had the honour last night of a visit from two Ambassadors of the Emperor of Russia, who are in this country for a few days to deliver decorations to some of our soldiers. One of these two, Prince Yussupoff, a Major-General, is the greatest man outside the Imperial family of Russia. The reverence of this great soldier as he entered my little chapel was most touching. The religion of the Incarnation has gone down to the very hearts of the Russian people. And one result of this war is going to be that Nations and Churches will be drawn together in a way that they have never been before to learn, from one another. There is a wonderful drawing of men's hearts towards God to-day. People are waking up everywhere to religion in this great day of God. Therefore, although lightnings and thunderings and voices seem to go on, and we think of the graves in France and Belgium, and our city here is a city of mourners, I believe myself that this day of God is leading to such an evangelizing of the world as we have never known."

\* \* \*

The Dean of St. Paul's, one of our ablest thinkers, has been giving some extremely suggestive addresses at Sion College on "Some Types of Christian Saintliness." This week it was "The Broad or Liberal Type";—and here is a passage which I think you will say is worth transcription. "Liberal Theology, as I understand it, is based on reverence for and trust in objective truth as a unitary system, partly known and still further knowable. It feels the intense seriousness of belief; it will not play with it, as many do, nor use it as a source of any pleasurable emotion. Our belief must be worthy of our best selves—worthy of the state of intelligence and civilization at which we have arrived, and of the conceptions of God which alone we feel to be worthy of Him. If traditional religion is encumbered with survivals of a more rudimentary age, if

it involves imputing motives to God which we should feel to be unworthy of a great and good man,—then we have adequate reasons for rejecting those beliefs, however venerable may be the tradition which has handed them down to us. For we are more certain that God is all-wise, all-holy, all-good, all-merciful, than we are of any doctrines which come to us attested by human evidence or enjoined by human authority."

\* \* \*

The Convocations of the two Provinces—Canterbury and York—are in session this week, and also of the Houses of Laymen. I leave some account of them till my next.

\* \* \*

The movement to include in our special Prayers at this War-time some mention of the poor helpless and blameless animals who are so cruelly suffering for man's sake, has found many advocates, but not a few also of detractors, and even—to their shame—some scoffers. One is not without hope that it may lead to an improved state of things with regard to these creatures of the Father after the war is over, in normal life. For surely, "the whole creation" groans now and always to an absolutely dreadful and largely avoidable degree. But this very Dean Inge, with his presentment of God as all-merciful, and the Bishop of Oxford,—another of our great leaders, are both apparently dead to this need, and refuse it the acknowledgment implied in stated prayer. And both can contemplate the horrors of vivisection. Thank God there are so many others as worthy of respect, different in this.

\* \* \*

There has been an interesting correspondence with the Archbishop of Moscow, in which he assures us of the prayers of his Nation as our Ally.

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## THE GREAT ADVENTURE

THE great adventure is prayer, for we know not whither it may lead, what it may do for us, what it will make us do. Lifted towards heaven by prayer we look down on the earth we have left and wonder at its insignificance, we marvel at its attraction as we soar free and buoyant without noise through the quiet places. Prayer robs age of all its drawbacks at whatever stage we think of. It is the only thing that can fill old age with music, and call forth from three score years and ten the charm and beauty of the Nunc Dimittis. Yet there are thousands of people of acknowledged goodness who would deny that it can do such things, for they have never prayed. They have said forms of prayer, they have listened in a perfunctory manner to the set prayer of the Church they attend, and after long years they confess that it has brought them little comfort, and less knowledge of God. Now, while prayer is allowed by all people to be difficult, yet we must recognize that God, who would have all men to pray and not to faint, has made it possible for every created being to pray. He knows whereof we are made, all our limitations, and all our aspirations, and in bidding us to prayer He is bidding us to something we can do, and something in which we can find both profit and pleasure. Some people fail from want of thought, some from want of energy, and some from self-will and selfishness. The people who refuse to think about their prayers are probably the largest class of prayer-failures. They use prayer as a sort of incantation, a protection that consists largely in reiteration, a treasury whence they hope to obtain that which they cannot get any other way. They have not thought much about God, what He is, or does, or wishes; nor about themselves, what they are, what they need, or what makes for their real happiness. At times they are conscious of greatly desiring some particular thing, and then they would say they pray for it, which means asking God, of whom they have thought so little that He is quite unreal to them, to give them their desire. The simplest prayers, unless we have discovered them for ourselves in our own inner life cannot bring us much satisfaction. The publican's prayer, "God be merciful to me a sinner" is so simple that few of us care to use it, and yet it commended itself both to God and the publican. The publican had thought a good deal about the nature of God, and a good deal about his own nature, and out of that consciousness of the vast difference, the horrible contrast, the contrast that was chiefly horrible because it was unnecessary and profoundly wrong, grew the form of words that put God and the soul of the publican into mutual touch, and brought relief and happiness to both. The main point is that the publican discovered his prayer in his own inner life and that the discovery was the result of thinking. He may have been helped by the first words of the fifty-first psalm, which, perhaps, acted as a pointer to his thoughts, and furnished a medium for his expression, but even then it was his own discovery. In the mutual relation between God and ourselves it is thought and need that open up the way to prayer. The great adventure consists in the courage whereby man, having thought much upon God, and much upon himself, casts himself by faith into this mutual relation, and speaks his wishes into the ear of the Divine Father. Having thought of God he has faith in His willingness, to hear and answer; having thought upon himself he feels both by instinct and intellect that only God can meet his need. But he does it for himself, his prayers come from his own heart, even when the words in which he clothes them come from somebody else. Words are only words, however beautiful they may be, until they express the wants and wishes of a person, and then they become winged as Homer called it. When those winged words are real prayers, they fly up to the heart of God.

## The Church in the West

TWO weeks ago I gave in substance an essay on Elements of Strength and of Weakness in Our Empire, written by a boy born of Chinese parents in British Columbia. To this essay the second prize was awarded in a contest between High schools under the auspices of the Imperial Order of the Daughters of the Empire. This week I give some account of the essay which won the third prize for its author.

He was born of Hebrew parents, is eighteen years of age and settled with his parents in Vancouver about seven years ago. He studied Hebrew at a school connected with a synagogue in his native land and later in Antwerp, Belgium. After attending a public school in Vancouver for five years he passed the entrance examination for high schools and in 1913 the high school preliminary examination with a percentage of 79. He is now preparing for the advanced junior matriculation. He is also, adds his headmaster, an enthusiastic cricketer and a good sport.

He speaks of the British Empire as the greatest empire in the world. "It is simply as some great nations with common interests; speaking one tongue, subjects of one king, and governed by one law, whose noble watchwords are freedom, justice and equality to all men."

"There are three stages in the development of the British Empire. In the first period of Britain's colonial policy she regarded her colonies as possessions for her own use and benefit. For a time the British looked down upon her colonies, and regarded them as useless possessions. We now enter into the third stage of the Empire's development. Instead of seeing a number of scattered, dissatisfied colonies, we behold four great dominions or commonwealths united with their mother country, Britain, to form the British Empire.

"Our Empire has been progressing so rapidly that the responsibilities have also been increasing. For about a hundred years our Empire has been 'Mistress of the Sea'—a title which we still hold, though not so peacefully as before. We have now to compete with a great rival—Germany—who is endeavouring to wrest this honour from us.

[This essay, it should be remembered, was written more than a year ago.—G. H. B.]

"Are we going to be even for one moment afraid of any great rival? Some people believe that Britain cannot keep her supremacy on the sea because as an insular nation she is very small and has not enough man-power to compete against such a nation as Germany. To this feeble argument we may reply that the British Empire does not rely on man-power, but on brain-power. It relies on the courage, devotion and patriotism of her people. Germany will soon see that it must not only outbuild Britain, but the British Empire. One thing is certain, that Canada, Australia and New Zealand will spare no money, time or lives to aid in the defence of the Empire, should the serious moment arrive. We are merely waiting for the signal to be given and we shall pass the climax, emerging victorious."

After referring to the naval policy of Canada, the preferential tariff and Imperial Union, the essay continues:—

"Taking all things into consideration we may say without hesitation that the strength of our Empire lies not only in our naval power, commercial or financial power, but it also lies in the perseverance and industry of the people. The Empire Movement, begun about fifteen years ago, endeavours to inspire loyalty, patriotism, duty and industry into our people. It has for its watchwords the following noble words—Duty, Industry, and Self-sacrifice. The hon-

est workmen is as much an Empire builder as a statesman, politician or general. The British Empire depends on the industry, duty and devotion of her young generation."

This essay, like that I gave parts of two weeks ago, affords strong evidence of the noble work done by our schools in inculcating patriotism in children of foreign birth. It would be a sad thing if the racial animosities of Europe and Asia were reproduced in Canada.

While, however, these essays to my mind are products of which Canada may be very proud, as I read them I became conspicuous of two misgivings.

Too often our immigrants seem to lose many of their national graces and virtues and to acquire our faults. I thought with joy that I found in the first essay traces of Oriental courtesy and in the second a Slavic enthusiasm that might afford us useful examples, but I should like to have seen a clearer consciousness of national gifts that might in time supply defects in our national life. I was afraid also that I found evidence of a self-assurance and self-assurance that sometimes distress me as peculiarly Canadian. I sincerely trust that I am wrong.

Again, it is sadly significant that neither the Hebrew nor the son of China make any allusion to religion either as a source of strength or weakness. What is popularly described as our common Christianity is simply ignored. Under existing circumstances we cannot expect our schools to give religious instruction, but we might have hoped that religion was too obvious an element in the life of the Empire to be ignored. Unhappily our newcomers forsake their old religion and find none in its place.

G. H. B.

## Question Box

**Ques.**—What is the meaning of the triple ablutions at the end of the office of the Holy Communion?—PRESBYTER HIBERNICUS.

**Ans.**—There is no meaning. In the Ordo Primus Romanus no directions were given for any ablutions. For a long time no water was poured in the Paten. Later uses varied very considerably. The Priest took wine in the chalice and drank it; then wine and water poured over his joined first fingers and thumbs was either drunk by the Priest, or emptied into the Piscina. The latter, especially if he were going to celebrate a second time. One custom that seems to have been very common was to lay the chalice on its side so that it might drain into the Paten after the ablutions.

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SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

### ALGOMA NORTH BAY

The "Open Door" for February is mainly concerned with Lenten services and suggestions.

At the W. A. meetings the Rev. C. W. Balfour, M.A., the rector, has been giving missionary addresses on India.

At a meeting of the Deanery of Nipissing held in the parish, the Rev. Canon Piercy and Revs. J. Leigh, J. C. Popey, and H. A. Simms were present.

A presentation was made to Mrs. Little by the mothers of the Mothers' Union at the anniversary tea.

At St. Simon's Mission there is great regret that Mr. Freeman has desired to be relieved of the office of superintendent of the Sunday School, which owes its splendid growth in large measure to his services so cheerfully rendered.

### HAILEYBURY

St. Paul's Church Magazine rings out with thankfulness that the Bishop stays with us.

During Lent the Rev. H. A. Sims is to preach three times.

The Girls' Friendly Society has a branch here which is taking a course of First Aid instruction and giving instruction to younger ones in knitting.

### CALEDONIA

Rev. R. N. Gurd, for thirty years missionary in Northern British Columbia, died in Metlakatla on February 19th. Mr. Gurd was born in England, and trained at the Church Missionary College, Islington, London, and ordained in 1886 by the Bishop of Exeter for the Colonies. He came to British Columbia in 1886 and was missionary in this diocese. He had been at Kitkatla and Metlakatla for many years. He was about 55 years of age. May he rest in peace.

### CALGARY MIRROR

An excellent \$1,500 rectory has just been built in the town of Mirror which is situated in the Archdeaconry of Red Deer. The building stands on an acre of land adjoining the church, being part of the original grant of forty acres made by the Dominion Government to the early settlers for church purposes. A housewarming was held in the rectory on Tuesday, February 9th. The gathering included not only the local

parishioners but many, owing to the beautiful weather and good sleighing, were able to be present from the sister parishes of St. Pancras', Alix, and St. Peter's, Bashaw. The ladies of St. Monica's Guild served the refreshments. The vestry is to be congratulated on the building, as it is a real addition to Church property in the diocese.

### DELBURNE

The annual parishioners' meeting of St. Columba's was held in the church on February the seventh. The largest number of members turned out in the history of the parish. This notwithstanding that a number go away from here for the winter. The chief item of general interest was the title deeds, which have not yet been received. This is owing in part to western real estate dealing. But the parishioners were given to understand that the village council were going to take the matter up and deal with it. Two grants have been given, although not yet received and cannot be until the said title deeds have been secured for the parish. The accounts were found in order and passed.

### COLUMBIA

#### SYNOD NOTES

The opening service of the Synod was held in Christ Church Cathedral on the evening of the 9th ult., the Very Rev. Dean Doull preaching the sermon. The Dean said: "We meet together tonight as the Synod of an integral part of the one Holy Catholic Apostolic Church of our Lord and Saviour Jesus Christ, in order that we may review the past, consult for the future, formulate our plan of campaign, and do and carry out that work which God has entrusted to us. What is that work? In the first place we are in this Province of British Columbia for the purpose of ministering to those who are members of the body of Christ, and to gather into the living fold of Christ those who do not believe in Him. We are here to make British Columbia a province that will be noted for righteousness, that righteousness which alone can exalt any nation. The difficulties are great. It is, perhaps, harder in some ways to do that work in British Columbia than anywhere else in the world. Materialism has gone wild in this province. There is an apathy to religion which is unknown either in the eastern provinces of the Dominion or in Great Britain. Organized liquor traffic, commercialized vice almost without check; we are in this province governed rather by politicians than statesmen. Votes, not principles, are the things which count. Utterly unable we seem to

make our voices heard. But there is another, a second duty, which we have as members of an integral part of the Anglican Church: that is to make British Columbia not merely Christian, but to bring her to the old faith which had been handed down by our precious Lord. It is our duty as an integral part of the Church of Jesus Christ to witness to the faith as it has come down to us under the direction and guidance of the Holy Spirit; to witness not to any one section of the truth, but to the whole truth and the whole creed. If there are difficulties in the way of winning the people of British Columbia to Christianity in any form, there are greater difficulties in bringing British Columbia to the full faith. Are we, or are we not, an integral portion of that one Divine society which is of the body of our Lord and Saviour Jesus Christ? If we are not, then the sooner we retire from the work the better; but if we are, then be the difficulties ten thousand times greater than they are we shall be able to overcome them. What we need is more faith in our own Divine mission, more faith in God, more faith that we are His servants, chosen by Him for the fulfilment of His work, and the courage which comes of that faith. Then let us go back to God, and, with His aid, accomplish the task which He has set us of winning this country to Christ."

The following officers were appointed by acclamation: Clerical secretary, Rev. J. H. S. Sweet; lay secretary, F. W. Blankenbach; treasurer, P. Wollaston; auditor, J. S. Floyd.

The Bishop delivered his address to the Synod, in which he reviewed the work of the diocese in its various departments, showing a healthy and progressive state of affairs.

Church extension during the year comprised the dedication of the Church of St. Columba, Tofino; the Mission Church of St. Mary Magdalene, Oaklands; St. Jude's Tillicum Road; St. Mark's, Qualicum; Church at Cobble Hill; St. John's Courtenay; Mission at Fowl Bay; Church of St. Saviour, Denman Island.

The Charge included an expression of very hearty congratulation to Sir Clive Philipps-Wolley upon the honour of knighthood bestowed on him by the king.

The report of the treasurer, Mr. P. Wollaston, proved of a very satisfactory nature, showing that the largely extended work of the Church had been carried on continuously throughout the year.

A missionary meeting was held, when a most interesting address on his experiences as a missionary in the Yukon and Bulkeley Valley was given by the Rev. F. L. Stephenson, of Cowichan, one of the pioneers of the Northern Interior. He was followed by the Rev. A. C. Shortt, of Takata, Japan, who gave a brief account of the slow but sure growth of a Christian atmosphere in Japanese life, and afterwards showed a set of lantern pictures displaying the varied aspects of the people's life in that country.

On motion of the Rev. W. Bagshawe, of Cedar, a vote of condolence and sympathy was passed with those in South Wellington, suffering by the recent disaster.

Synod passed a resolution permitting the women of the diocese the right to vote for churchwardens, church committees and lay representatives of the Synod. The motion was carried by a two-thirds majority of the clergy and laity.

### EDMONTON

FIRST ANNUAL MEETING OF DIOCESAN W. A. IN EDMONTON

The first annual meeting of the Edmonton Diocesan Board of the W. A. began Thursday morning with a service in the pro-Cathedral.

At the afternoon session reports were read from the president, recording and corresponding secretaries, the treasurer and the conveners of the different branches of the work, showing the Edmonton Diocesan W. A. to be an energetic and prosperous organization.

The President, Mrs. Melrose, was presented with a life membership. The presentation was made by Mrs. Gray and was accompanied by a beautiful bouquet of red carnations. This was followed by an appreciative address from the Bishop, who also tendered some practical advice to the branches.

The report of the recording secretary, Mrs. Osborne, showed that the board had been organized on December 11th, 1913, with 22 branches, 19 women and three girls. Since that time ten new branches have been formed, making a total membership of 553 in the 32 branches. The W. A. had also contributed \$25 to the Hospital Ship Fund.

The corresponding secretary's report presented by Mrs. Reid, stated that the Christ Church W. A. lead the branches with a membership of 66. All Saints' W. A. had raised the largest sum of money, \$563. The W. A. had presented Bishop Gray with the Episcopal ring. The Diocesan Board has three life members, Mrs. Sugden, Mrs. Knight and Mrs. Carruthers. Congratulations on the organization of the Diocesan Board of the W. A. had been received from Toronto, Montreal, Quebec, Ontario, Rupert's Land, Qu'Appelle, Saskatchewan, New Westminster, Fredericton, Niagara, Nova Scotia, Calgary.

Mrs. Pinckney presented the treasurer's report, showing \$1,312.32 received, \$1,136.23 expended, and a balance in the bank of \$176.09.

Mrs. Hunter Gowan reported the progress of the literature department; Mrs. A. E. Hopkins reported the Leaflet department; Mrs. W. L. Richardson told of the success of the "Extra-cent-a-day" branch, \$68 having been realized in this way. Appeals for assistance for the church at Soda Lake and St. Barnabas' mission, Gallagher Flats, were read, and Bishop Gray spoke briefly commending these two congregations as being worthy of the support of the W. A.

Mrs. A. S. Maxwell presented the report of the United Thank Offering department, which showed \$154 received.

Miss Potts presented a report of the Dorcas work, showing the total value of bales sent to home mission fields to be \$421.62, to foreign fields, \$6.35. Eight Indian children and one white child had been clothed in addition. All Saints' W. A. had sent Christmas hampers to missionary clergymen. Several smaller contributions had been made, bringing the total up to \$744.28. The total cash receipts were \$127.06; expenditure \$99.01, leaving a balance of \$28.05.

The report of Miss Bennett, Indian secretary, showed 39 Indian schools in Western Canada, the attendance ranging from 15 to 60.

Mrs. Mills, baby secretary, reported an increase in her department from four branches with a membership of 94 to eight branches with 202 members; \$39.15 was raised by this branch, with an expenditure of \$3.00.

The junior secretary's report, given by Mrs. George Phillips, showed an increase from 15 to 26 branches.

The missionary meeting held in the evening was largely attended. Archdeacon Timms asked the Edmonton W. A. to carry out the time-honoured traditions of their society by financing the salary of a worker for the ensuing year in the new Indian school on the Sarcee Reserve, thus enabling the work to be carried on without getting into debt. Facts and statistics were cited to demonstrate that the work was worth while, though fraught with difficulties. Illustrations were given of the fruit of missionary work among the Indians. In some cases former pupils had gone to the front. At the Blackfoot Reserve



there was a Y.M.C.A. There were now seven hundred communicants.

In a few appropriate words Bishop Gray expressed the conviction that the W. A. would meet the Archdeacon's appeal.

(To be continued.)

## FREDERICTON

Rev. G. N. Finn, M.A., who spent two weeks in this diocese doing deputa-tion work in the Deanery of Shediac last June, has recently returned from the Old Country, and has accepted a curacy under Rev. C. W. McKim, rector of Christ Church, Edmonton.

### FREDERICTON

At a special Confirmation Service in the Cathedral on February 18th eight members of the field batteries were confirmed. The candidates were presented by Dean Schofield and confirmed by the Bishop. A special communion service was afterwards participated in by all the Anglican members of the two batteries. The Bishop conducted the service assisted by Dean Schofield, Canon Smithers and Rev. S. Fenwick and Rev. A. H. Greenwood.

### ZEALAND

The rector, Rev. G. T. Spriggs, has enlisted as a private in 40th Maritime Infantry Battalion for the Third Canadian Contingent.

## HURON

### AYR

After the consecration of the new church on February 21st the Bishop confirmed ten candidates.

Numerous gifts have been presented by friends of the church, including a font from Rev. F. E. Powell, of Toronto; offertory plate from Miss Acres, of Paris; hymn-board and drapes for desks and pulpit from A. W. Lewis; a brass alms basin of exquisite workmanship from Mrs. A. Barnes; communion linen from Mrs. George Goldie; communion silver and an organ from the Ladies' Guild; a kitchen stove from the men of the parish, and primary chairs from the children of the Sunday School.

The erection of so substantial and handsome a building as the new church is the crowning of long and devoted efforts on the part of the congregation and their pastor, Rev. K. W. Snell.

The congregation was first organized three years ago, when services conducted by students, under Rev. F. F. Whealen, of Princeton, were opened in the Forester's Hall. Two years ago the present rector was appointed first incumbent of the parish, and the whole history of the parish has been one of steady growth and increasing devotion, and now the possession of a suitable church is expected to open a new era of expansion and service. The offerings on the day of consecration amounted to \$135.

### LONDON

The Lenten week-day services this year are in advance of last year's, every congregation and every rector taking part. Except Mondays, left open for the A.Y.P.A., and Saturdays, there are services, with addresses by two clergy, at three churches (on Fridays two) situated so as to be accessible from all parts of the city. Every week-day, too, without exception, there is service, with an address, in Cronyn Hall, from 12.20 to 12.50. The evening addresses will be based on the messages to the Seven Churches as Ephesus—"Thou hast left thy first love." The subjects of the noon addresses are not announced in advance. But the most important addition to last year's arrangements is that the rectors meet every Monday morning for a celebration of the Holy Eucharist and, if possible, an address on the subject of the current week. The clergy are certainly taking a wise course. Holy

Week will be arranged for by each rector in his own parish.

St. Matthew's has a celebration at 8.30 every Sunday morning. St. John's Sunday School is prospering remarkably under its new superintendent, Mr. B. F. Willmot, a skilful and enthusiastic worker and a sound Churchman. Canon Craig read by request at the Ministerial Association meeting on Monday a paper on the Union movement. It was sympathetic, but showed clearly why Churchmen are unable to take part in the present scheme, as they would be cutting themselves off from their brethren in the rest of the world. Besides, he asked what will be the relation of the new body to those Presbyterians who will not join it, and what to Presbyterians, etc., in other lands; at all events there

of the Deanery Association of the A. Y. P. A. will also be requested to attend.

### WINGHAM

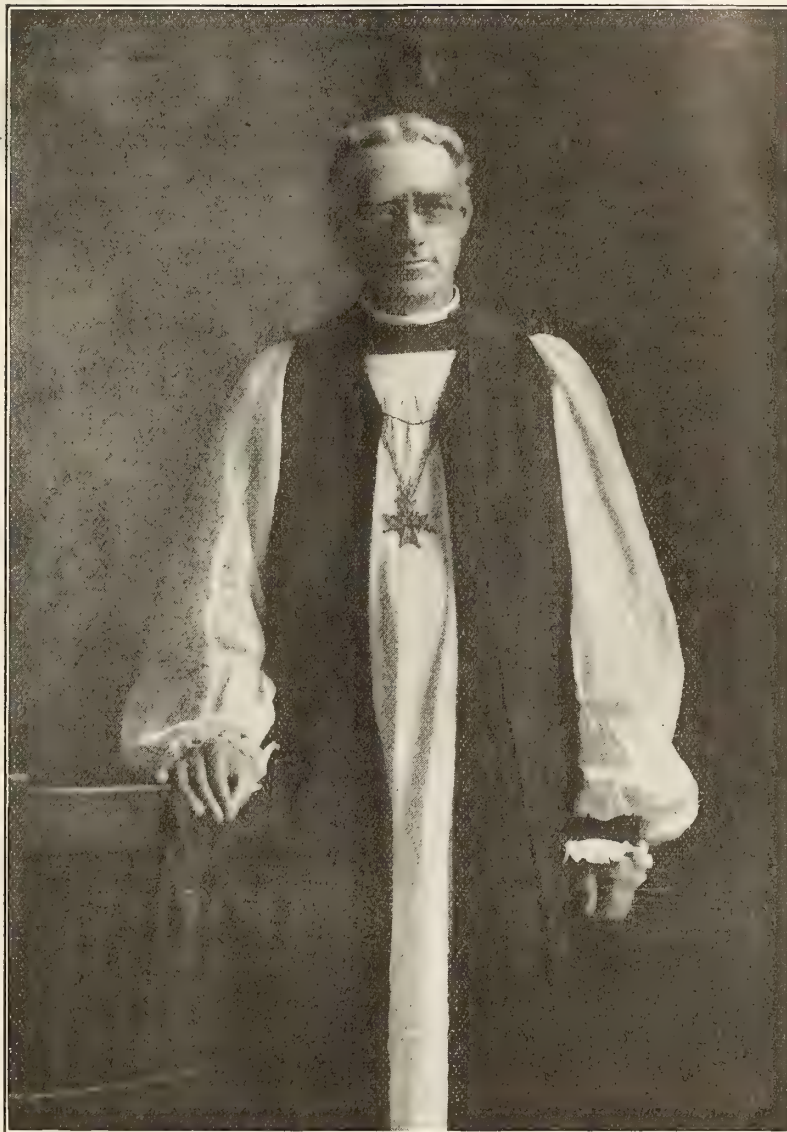
Mr. A. M. Dymond, K.C., brother of the rector, delivered able addresses at both services on Peace Sunday.

## MONTREAL

### MONTREAL

The twenty-ninth annual meeting of the Diocesan Branch of the W. A. was held in Synod Hall on February 24th.

Following the report of the recording secretary, and an address by the Rev. Canon Gould, M.D., on "Our Heritage of Service," several leading members were presented with life-memberships and decorations. The recipients were: Mrs. Knowles, of All Saints' Church;



The Rt. Rev. J. C. Roper, D.D., Bishop of British Columbia, who has been elected to the Bishopric of Ottawa, and has accepted.

can be no Christian Union if three-fourths of all Christians are left out.

Arrangements for the next meeting of the East Middlesex Rural Deanery are well under way, and we understand that the programme will be almost entirely of a missionary character. Rural Dean Appleyard has been in correspondence with the secretary of the M.S.C.C. and expects to have the assistance of the local secretaries. At the last Clerical Association Meeting it was decided to hold a men's banquet in Cronyn Hall the evening before the Deanery Meeting, and an attempt will be made to have all churchwardens, delegates to the Synod, members of the Mission Board, and other men interested in missions present at the banquet. Men that are officers

Mrs. Elliott, of St. Thomas' Church; and Mrs. Judge, of Mount Royal Vale. The ladies of the executive then presented the president, Mrs. Holden, with a bouquet of twenty-five red roses, to mark the occasion of the twenty-fifth year of her presidency.

It was announced by the president that the annual "Thank Offering" taken at the service which was held in the morning at Christ Church Cathedral, when the sermon was preached by the Bishop, amounted to \$381.21. A standing vote of honour was accorded Mrs. Bompas, widow of the late Bishop Bompas, of Yukon. Mrs. Bompas has, for years, been one of the most regular attendants at the conference and was present despite the inclemency of the weather and her age, which is 85.

A special Communion Service for the Anglican members of the 24th was held in the Church of St. James the Apostle on Sunday morning, February 21st, at 7 o'clock. The Bishop and Captain the Rev. A. P. Shatford officiated.

## NIAGARA

### GUELPH

A mission was held in St. George's Church last week. The Bishop of Fredericton preached every evening and was also the conductor of a mass meeting for men on Sunday afternoon. Large congregations were present at all the services.

### HAMILTON

The annual rally of the Anglican Young People's Association for Hamilton and district was held on February 18th in Christ's Church Cathedral schoolroom. There was a large gathering, and addresses were made by the Bishop of Toronto, Bishop Clark and Canon Owen, rector of the Cathedral. Reports were presented, which showed that the association's branches have made steady progress.

The eighth annual meeting of St. Peter's branch of the Women's Auxiliary and Guild was held in the schoolroom on Tuesday, February 23rd. Rev. J. W. TenEyck opened the meeting with the Litany, followed with a Bible reading. The reports were read, showing a splendid increase in all departments, a total of over \$800 being raised for all purposes during the past year. An increase of 22 in membership was announced. Very satisfactory reports were read from the junior branch. Much enthusiasm was shown in making up garments for distribution by Miss Jacobs, the city missionary of the W.A.

The twenty-fifth annual meeting of St. John's Church W.A. was held on Wednesday, February 17th, and was largely attended. The society held a very interesting meeting and enters upon the second quarter century of its existence with an increased membership. After paying for stone already hauled for a parish hall it has on hand \$457.88 for more material. Receipts for the year were \$118.27 and cash on hand \$19.34. The society supports a boy at the Sarcee Indian Home and has in addition to the usual parochial and missionary work undertaken work for Red Cross and Belgian relief. The usual missionary pledges were paid. The officers are: President, Mrs. C. E. Belt; vice-president, Miss Mussen; secretary, Miss Jermyn; treasurer, Miss V. Clifford; superintendent of juniors, Miss H. E. Clifford; auditors, Mrs. R. Gurnett, Miss Mussen; representatives at diocesan annual meeting, Mesdames Parkes and R. Gurnett, Miss Clara Egleston; rector's representative, Mrs. Beven; cutters, Mrs. T. M. Brown and Mrs. George Gilliat; buyers, Misses Mussen and Jermyn. During Lent special services will be held in the basement of St. John's Church on Wednesdays at 4 p.m. and Fridays at 8 p.m. The rector has been giving some special sermons on the war on Sunday evenings which have been well received. More stone is being drawn for the parish hall.

### ORANGEVILLE

A fine pipe organ has been opened in St. Mark's Church. Andrew Carnegie gave \$1,000 of the cost.

### ARTHUR

St. Paul's A.Y.P.A., Damascus, were entertained at the Rectory on the 3rd.

The Chancel Guild are working for new altar and hangings for Trinity.

Money is being raised for the interior decoration of the church; the work to be done during the summer months.



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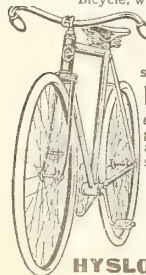


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The Rector, Rev. W. S. Weary, exchanged pulpits with the Rev. T. E. Chilcotte, of Mount Forest, on Sunday, the 21st.

The dormant chapter of St. Andrew's Brotherhood is being reorganized.

### DAMASCUS

St. Paul's A.Y.P.A. are to meet at the church on service nights throughout Lent, each member bringing a friend. In March they meet on the 3rd and 17th.

## NOVA SCOTIA

Bishop John Alexander Doull, of the Diocese of Columbia, whose consecration took place in Christ Church Cathedral, Victoria, on Wednesday, February 24th, was born in Halifax, and in accordance with his expressed wish he was, on the day of his consecration, remembered in prayer at all the services in All Saints' Cathedral. He is a son of the late Alexander Keith Doull, who was lost in the ill-fated "City of Boston," and was brought up by his uncle, Robert Doull, member of the Dominion Parliament from Pictou county, for eight years. On the day of his consecration a number of congratulatory telegrams were sent to him by Halifax friends.

The annual meeting of the Church of England Institute, Halifax, was held on the evening of Tuesday, February 23rd, and was the most auspicious in its history. Most of the city clergy were present and many leading laymen, the annual report, read by the "invincible" secretary, Canon Vernon, being enthusiastically received.

At its opening it extended the hearty congratulations of the Institute to its patron, both upon the completion of ten exceedingly fruitful years of his episcopate, and upon the well deserved honour which has come to him in his election to the responsible position of Metropolitan of the ecclesiastical province and the rank of Archbishop. At the same time sincere and prayerful sympathy was extended to His Grace and Mrs. Worrell in the latter's serious illness. The report then referred to the serious fire of October 27th, the work of restoring the building and furniture, presentation to R. A. Johnson as chairman of the fabric committee, the payment of the mortgage, which for a quarter of a century had been a perpetual burden, but which was finally gotten rid of as a result of the successful carrying through of the burn-the-mortgage and build-up-the-work campaign of 1911, and the collection of the subscriptions made at that time.

The council has decided to place a large portrait of the honorary life president, Thomas Brown, who was one of the incorporators of the Institute, in the building.

During the year a legacy of \$1,000 was left by the late Robert Pickford, an old and valued member of the Institute, and added to the endowment fund. The council's report emphasized the importance of an adequate endowment for the Institute if it is to do a large and increasing work for the church in the city and diocese, and expressed the hope that members and friends of the Institute will follow the good example set and remember it in their wills.

The report, in closing, expressed a sense of the fact that to the Great Head of the Church and to His blessing is due a state of affairs as regards the Institute which gives profound cause for thankfulness.

At a meeting of the Clericus Club held at St. George's Rectory, a resolution of congratulation to His Grace Archbishop Worrell upon his promotion was passed on motion of Dean Lwyd, seconded by Archdeacon Armitage.

Sunday, February 28th, was observed

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at All Saints' Cathedral as a day of prayer for students; the Dean preaching in the evening to a congregation in which were many young men and women from Dalhousie University.

The Rev. Canon Dyson Hague is to give a series of addresses in Halifax before the C. & C. C. S. in May.

## ONTARIO

LORD'S MILLS

A most helpful four days' mission was conducted in the church at Lord's Mills last week. The mission was of a deeply devotional character and was largely attended.

### KINGSTON

The Bishop of Kingston has announced the following list of his engagements for the remainder of Lent;—

March 2nd-5th—Mid-day addresses at St. James' Cathedral, Toronto.

March 7th—Ordination at St. Mary Magdalen's Church, Napanee, 11 a.m.; Confirmation service, 7 p.m.

March 9th-14th—Conduct Parochial Mission at Deseronto.

March 19th—Preach at Special Service for Men, Quebec Cathedral.

March 21st—Preach at Anniversary Services, St. Mary's Church, Sherbrooke.

March 25th—Attend meeting of the House of Bishops of the Province at Toronto.

March 28th-April 2nd (Good Friday)—Conduct Parochial Mission at Trinity Church, Brockville.

The Bishop will publish his visitation list shortly.

## OTTAWA

W. A.

An event of interest occurred at the home of the Misses Jackson, Lanark Village, and at which the secretary of Lanark Deanery was invited to be present and reorganize the W. A. of St. Paul's Church.

A faithful little band of churchwomen had kept the Lanark branch alive until a short time ago, when it partially lapsed, but the anxiety of the members, coupled with the earnest desire of Rev. C. C. Phillips, deacon-in-charge, to have all the parochial organizations in active working order, caused the reorganization to be regarded as an impetus for mission work in the parish.

Mr. Phillips presided and the former officers were re-elected unanimously. Miss Ferguson, Smith's Falls, secretary

of the Deanery, expressed her great joy at being present and added a few words of encouragement.

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## QUEBEC

## QUEBEC

Canon Gould's series of sermons on missions was appreciated. In addition to the Sunday sermons he preached in the Cathedral on Monday night on the foreign work and on Tuesday night on the Canadian work. The most striking parts of his addresses were his refer-

ences to the opportunities presented by the failure of the Moslem subjects of the British Empire to respond to the call of the Turkish Moslems to engage in a Holy War.

The Rev. H. M. Little, Rector of the Church of the Advent, Westmount, will be the preacher on the 5th inst. at the special services being held for men in the Cathedral on Fridays during Lent. On the 12th the preacher will be Rev. W. F. Seaman, on the 19th the Bishop of Kingston, and on the 26th the Rev. A. H. Moore.

## RUPERT'S LAND

## WINNIPEG

The Rev. R. C. Johnstone is giving three lectures during Lent to the G.F.S., his subjects being "The lives of St. Cuthbert, St. Patrick's, St. Columba."

Dr. Robins, Bishop of Athabasca, left here for the north on February 22nd with Archdeacon White and a party of workers, including Miss Baker, who goes from Winnipeg to be assistant matron of the Indian Mission School at Wapuskoss and Mr. J. P. Morgan, formerly a student of St. John's College, who will take up the duties of schoolmaster. The Bishop appealed successfully for help from Winnipeg.

St. Cuthbert's (Rev. E. C. R. Pritchard) had, on the first Monday of Lent, an interesting lecture (illustrated) on the Canadian Indian, by the rector. On March 1st a large congregation listened to a sacred concert by St. Jude's choir. On March 8th the lecture will be on "The English Cathedrals." Dr. Robinson will lecture on "A Journey through Palestine" on the 15th and the rector again on the 22nd, the subject being "The Ober-Ammergau Passion Play." Every Thursday evening at this church the Rev. H. Cawley, of St. Alban's, is preaching the sermon.

The new organ at St. Jude's was dedicated to the glory of God at a special service on February 24th. This fine church has now an organ suited to its size and the strength of its excellent choir.

## TORONTO

## TORONTO

The Wednesday evening meditations at St. Stephen's throughout Lent are being taken by Rev. F. D. Woodcock, Rector of Oakville. The Three Hours' Service on Good Friday will be conducted by Rev. F. H. Brewin, Rector of Woodstock.

St. Paul's Church gave a banquet on February 23rd to 200 of their members of the overseas contingent.

The Rev. T. W. Wallace, Rector of St. Stephen's, is the preacher at the noon-day services at Holy Trinity this week. The Bishop of Kingston is at St. James'.

At a special meeting of the Executive Committee of the Diocese of Toronto, held at the Synod Office, on Wednesday afternoon, 24th inst., Mr. George P. Reid, late manager of the Empire Bank, and earlier general manager of the Standard Bank of Canada, was appointed secretary-treasurer of the Diocese in place of Mr. David Kenn, who has discharged the duties of the office with so much ability and faithfulness for more than thirty years. Mr. Reid brings to bear upon the office business qualities and experience which the committee feels are indispensable for the diverse interests and concerns which come within the scope of the duties of such a position. The Church in the diocese is to be congratulated upon securing the services of one of such standing in the business community as Mr. Reid unquestionably is. For many years past Mr. Reid has taken an active part in Church work, more particularly in connection with St. George's and Holy Trinity parishes.

## RICHMOND HILL AND THORNHILL

Rev. S. A. Lawrence will be inducted and instituted as rector of Trinity parish in Richmond Hill and Thornhill on Thursday, March 4th. Ven. Archdeacon Cody will preach on the occasion.

## GRAFTON

On February 10th the Bishop inducted Rev. Mr. Lewis, late of Jamaica, as rector of St. George's Church, and St. John's, Centreton.

## PORT HOPE

On February 24th Rev. Allan N. McEvoy was formally inducted as rector of St. Mark's Church. Ven. George Warren, Archdeacon of Peterboro, performed the induction service, and Rev. R. J. Moore, M.A., rector of St. George's Church, Toronto, was the special preacher.

## NEWFOUNDLAND

Rev. George Ross Godden, Rector of St. Thomas' Church, St. John's, was called to rest on February 12th.

Rev. A. Higgitt will resign the Mission of Bay de Verde and return to England. He will be a distinct loss to the diocese.

Rev. A. Gilbert, who has been incumbent of Lamaline for nineteen years, will probably resign the mission at an early date. His record as a parish priest is a good one.

Bonavista, Trinity and Trinity East have just supplied 116 recruits for the Naval Reserve and the Second Contingent.

Rev. J. T. Richards, missionary at the isolated mission of Flower's Cove, Straits of Belle Isle, has sent \$36.80, collected from 300 children of the mission in behalf of the suffering children of Belgium.

John Randall, of Trinity East, who served with distinction in the Boer War, and has recently been a captain in the merchant service, is now Lieutenant in H. M. Navy in command of a ship on the patrol service.

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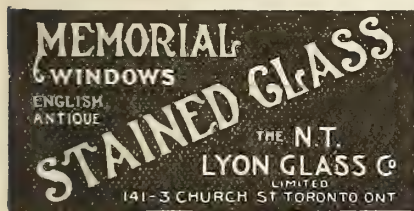
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Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

### PRAYER BOOK REVISION

To the Editor:

Sir,—The question of Prayer Book Revision has been raised. It is important to keep clearly in mind the limitations which General Synod imposed upon the work of the Revision Committee. These are:—

(1) To introduce no change in either text or rubric which will involve or imply a change of doctrine or of principle.

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### DEATH

**SPRAGGE**—At Toronto General Hospital, on March 1st, Elizabeth Harriet, widow of the late Canon Spragge. Interment at Cobourg, Ont.

(2) To make only such changes as are necessary to meet the requirements of the Church of England in Canada.

(3) To keep within the lines of the Lambeth Conference Resolution, which enunciates the following principles:—

(a) The adaptation of rubrics to present customs.

(b) The omission of redundant parts of the services.

(c) The framing of additions in the way of enrichment.

(d) The provision of alternatives.

(e) The provision for greater elasticity.

(f) The change of misunderstood words.

(g) The revision of Calendar and Tables.

It is obvious, therefore, that the committee had the power to make a multitude of changes and we must not be surprised at the large number of resolutions, numbering two or three hundred, which they intend to present to General Synod.

However, it will be seen that the governing principle, controlling the entire extent of the committee's work, is contained in these words of the first limitation—"To introduce no change in either text or rubric which will involve or imply a change of doctrine or of principle."

The opinion is now expressed that in several important matters the committee has failed to observe this limitation, notably in giving permission to omit certain clauses from the Athanasian Creed.

The question at issue is not whether the Athanasian Creed suits our private opinions on religious matters or not, it is simply whether the committee had the power to grant exemption from reciting these clauses of the Creed under the limitations imposed upon it by General Synod.

A glance at the limitations, particularly the first, will at once reveal the fact that the committee has introduced "a change in rubric" which will involve "a change in principle," inasmuch as it is a "principle" of the Church that solemn doctrinal statements, such as the Athanasian Creed, should be recited without omissions or additions.

What other conclusion is possible?

In addition to this departure, there are other changes which border on being "changes in doctrine or principle." Some have been mentioned in the Rev. H. M. Little's letter this week. Others are the displacement of the Sunday Eucharist from its present position, by means of sundry small changes that would escape a casual reader of the report, or the relaxation of the discipline surrounding the administration of Holy Baptism in certain particulars. It might be questioned, too, whether the principle of the consecutive reading of the Holy Scriptures and the Psalter has been safeguarded.

These are matters affecting principles of the Church.

But General Synod guaranteed that no such changes would be made.

A. R. KELLEY.

Quebec, February 27th, 1915.

### DENOMINATIONAL COMPETITION

To the Editor:

I beg to send the enclosed extract from *The Keewatin and Moosonee Mail* Bag of January, 1915, as showing the evils of denominational competition. Referring to the Mission of Sioux Lookout the missionary says:—

"As is to be expected when the propagation of denominationalism is of more importance than the propagation of

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Christianity, we are still faced with the menacing competition of Protestant sectarianism. The past year has seen little, if any, progress towards the removal of this unmitigated evil. Do the influential leaders of the various Protestant denominations fully comprehend the dire consequences of this denominational rivalry? Most of them are situated in towns and cities with their settled congregations and large populations from which to recruit. But throughout this great country there are hundreds of little villages and hamlets with but sufficient Protestant population to form and support one church, yet there are from three to five demanding sustenance. The consequences are that the church becomes a burden instead of a boon—and the ministers are worn out with anxious care."

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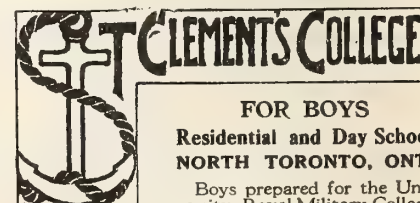
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\* \* \*

Mr. Benjamin Kidd, the well-known historian of western civilization, speaking of "this immortal story of Right rendered invincible through the crucifixion of a people," says that—

"When the tempter offered Belgium a price for her soul, the King, backed by the unanimous people, instantly took the terrible decision; . . . no tribute which—not England, not France, not Russia, not Europe, but—'civilization' is able to make, can meet the debt which the human spirit owes the Belgian people and its King forever."

Similarly, "Europe from thee received a soul," sings Alfred Noyes, while Ellen Keys adds that "the name of Belgium is engraved on the conscience of the world," and M. Bergson, "bowing his head in homage," reminds us that—

"If Belgium had yielded to force and accepted the inevitable, we should not have dared to blame . . . but she sacrificed at once all she had, all that she was, giving it all to an idea, to an heroic belief that it was for honour."

Another noble tribute is that of the Chief Rabbi:

"Only that nation can be called cultured which adds to the spiritual assets of humanity, to the eternal values of life, conscience, honour, liberty. . . . Israel, that has endured all things and survived all things, believes with a perfect faith that Belgium, fighting for the spirit, is as indestructible as the Spirit." While Robert Hichens points out that in the very moment of her apparent destruction "a little one has as it were become a thousand and a small one a

strong nation—little Belgium has died, but a nation that is great has been born."

The poetry, art and civilization, the long, honourable history and noble record of Belgium, are eloquently attested by Professor Vinogradoff, Romain Rolland, Edmund Gosse and others; touching and sometimes humorous glimpses of refugees are shewn by Pierre Loti, Mrs. Humphrey Ward, the Baroness Orczy and Mary Cholmondeley; these, with Mrs. de Morgan's charming reminiscence of the lovely but now silent Carillon of Louvain, supply the relief of a somewhat lighter touch, and the one solitary element of comedy is found in a most characteristic drawing by Mr. Raven-Hill of *Punch*, which is also represented by its editor and ex-editor, and by Mr. Bernard Partridge in a very striking picture of Belgium weeping for her children.

\* \* \*

Among special personal tributes to the King and Queen, particularly impressive is the statement of the Sirdar of the Egyptian Army who, recalling the occasion of King Albert's visit to Egypt, declared himself to have been

"particularly struck with his high ideals of kingship and government, and with his humane and absorbing interest in the vast areas of the Congo Free State, which, under his direction, have made such sensible strides in the direction of true civilization and progress."

And the Belgian poet, Verhaeren—who has confessed that from a cosmopolitan who found his country wherever there was beauty, he has, through the war, become "terribly Belgian,"—lays an impassioned tribute at the feet of his sovereign, to which surely every one of us would in spirit set his seal.

Some striking quotations are found within the covers of this book. There is a peculiar and awful grimness in the appropriateness of this, contributed by the First Sea Lord:—

"The Lord God of recompenses shall surely requite."—Jeremiah 51:56.

"One poor girl of 19 was found, stripped, outraged and dead."—*Times*, October 25th, 1914.

While the Navy, through its Admiral, sends this most characteristic message:—

"That even as Belgium has shewn her heroism in deeds while her sufferings were too bitter for words, so those of the Grand Fleet trust to shew their sympathy in deeds, knowing that silence becomes them best at all times."

\* \* \*

In a competition for suggested addenda to the King's Book the Journal of Education received the following amazingly apt quotation:—

"The times are past in which brute force alone uttered the decisive word. We ought not to act as if our Christi-

anity found us alone in the home and in the Church, whilst elsewhere its authority failed, as if the sword of the barbarian maintained a lawful place amongst us. Every man and every nation has precious possessions which must be defended, and for which life itself must be laid down. We look forward to the time when the 'natural law,' with its alleged necessity for war, shall be left behind."

This is spoken by the same voice which has recently attacked Britain's "treason against culture"—that of Professor Harnack, in an address made in 1911 to the British Council of Associated Churches in the British and German Empires.

\* \* \*

Another addendum, as it were—one of the most picturesque and at the same time most moving tributes, surely, ever paid to human heroism—the ceremony which took place on January 30th in the strip of territory which is all that is left of free Belgium, when one of the famous sixteenth century *tachi* swords of Japan was presented to King Albert—the sword, "the soul of the Samurai," being offered to the soul of the Belgians in the person of their King—"a humble testimony to the profound reverence and pious feeling with which Japan has watched the august and never-tiring perseverance of the King and the unexampled patriotism of the Belgians, and its most hearty gratitude for the priceless services rendered to the cause of civilization and humanity under the severest test which any nation has ever stood."

\* \* \*

It has been most happily noted by Sir Valentine Chirol that King Albert is the only sovereign whose title is not a territorial one. "He is styled King, not of Belgium, but of the Belgians, as if it had been pre-ordained that, though he might be robbed for a time of his kingdom, he could never be robbed of his kingship."

For is not his throne in the hearts of his people?

"The only man who does not recognize his own heroism, simple as the simplest of his soldiers, he stands in the trenches and puts new courage, by the serenity of his face, into the hearts of those of whom he requires that they shall not doubt of their country." It is the noble Cardinal speaking of his King. All alike, the King and his army in the trenches; the Queen in

her hospital; the heroic commander of Liege, and the burgomaster of Brussels in their prisons; the Belgian people in their steadfast, self-controlled, silent bearing towards their *de facto* rulers—all are working and suffering together for The Day.

\* \* \*

"What really gave the country heart for such a struggle was the courage and energy of the King himself. He was the noblest as he was the most complete embodiment of all that is great, all that is lovable in the national temper. . . . Religion was the groundwork of his character. His temper was instinct with piety. But he was no mere saint; his temper had no touch of asceticism. His rare geniality gave colour and charm to his life. His love of books, his love of strangers, his questioning of travellers and scholars, betray an imaginative restlessness. . . . Wide and various as was his temper, its range was less wonderful than its harmony, and it was the temper of a king. His capacity for inspiring trust and affection drew the hearts of men to a common centre and began the upbuilding of a new country. And all was guided, controlled, ennobled by a single aim."

Another tribute, surely, to Albert, King of the Belgians. It was spoken of his spiritual ancestor, Alfred, King of the English, the Man of Destiny, who 1,000 years ago, was called to break the spell of the Danes, from whose fury of pillage and plunder and destruction our forefathers prayed so earnestly and fought so hard for deliverance. Alfred, driven into a little corner of his kingdom with no message of cheer,

"Save that the sky grows darker yet,  
And the sea rises higher,"—

Yet came forth to strike and overcome, and "with the noble nature which had implanted in him from the cradle a love of wisdom above all things," to rebuild and reconstruct. Alfred the Crusader, the statesman, the man of thought, the man of justice, the man of faith—surely a true prototype of Albert, King of the Belgians, for he, like "Alfred, born in Wantage, rules his country till the doom."

"Because in the forest of all fears  
Like a strange fresh gust from the sea

Struck him that ancient innocence  
That is more than mastery.  
And as a child whose bricks fall down  
Re-piles them o'er and o'er . . .  
He, crouching in the furze and ferns,  
Began his life once more."

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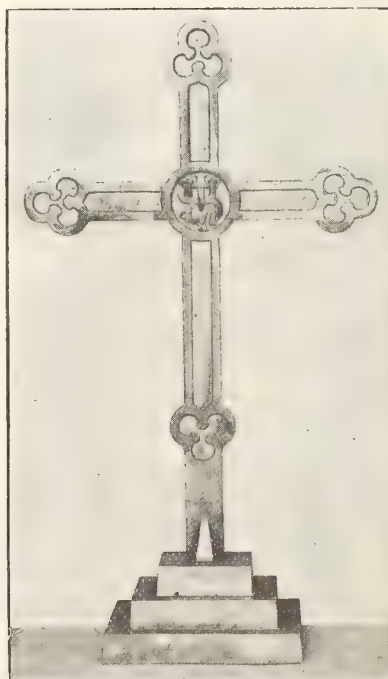
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# Church Life.

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TORONTO, THURSDAY, MARCH 11, 1915

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## The Week

HOW many people there are, who although thoroughly conscientious and animated by the strongest sense of duty when they undertake work for the good of others, are always conscious of a baffling sense of failure. They are eager and enthusiastic in this or that good cause,—they see something to be done, something which they know should be done, and set to work to do it with all their might. Why shouldn't they succeed?—and yet before long they are utterly discouraged and ready to acknowledge themselves defeated. Now, perhaps the truth is that they resemble a piece of mechanism the mainspring of which is too weak for the work it has to do.

There is only one mainspring of action strong enough for the man or woman who would do God's work in the world,—and that is a mighty love not only for the individual, but for the race,—“A love outreaching unto all God's creatures,”—a patient, that is a painstaking, suffering love—a love which *understands*,—the love which hopeth all things, believeth all things, endureth all things.

Browning makes the brave and noble reformer of medicine confess the cause of his partial failure to be a blessing to his generation; and many of us from sad experience can echo his words.

“In my own heart love had not been made wise

To trace love's faint beginnings in mankind,

To know even hate is but a mask of love's,

To see a good in evil, and a hope In ill success; to sympathize, be proud

Of their half reasons, faint aspirings, dim

Struggles for truth, their poorest fallacies,

Their prejudices and fears and cares and doubts,

All with a touch of nobleness, despite

Their error, upward tending all though weak,

Like plants in mines which never saw the sun,

But dream of him and guess where he may be,

And do their best to climb and get to him,

All this I knew not,—and I failed.”

IT is a pity that so few Churchmen are acquainted with this wonderful little treasury of devotion. The master of a literary style, and of forms of expression as rich as they are pure, Bishop Jeremy Taylor, has in “Holy Living” and “Holy Dying,” consecrated his great talents to the help and guidance of his less gifted brethren. Whether he is giving us directions for our ordinary conduct, or furnishing us with “ordinary” devotions, or teaching us to give expression to our penitence, or leading us step by step through “all the parts and mysteries of Christ's Passion,” or teaching us to use the wonderful form of Thanksgiving from the Liturgy of St. Basil, there is nowhere a lapse from loftiness and purity of thought, while his English reminds us of nothing so much as a garden of beautiful natural flowers, rich in colour,—gorgeous in splendour sometimes,—yet fresh as at sunrise and never garish or misplaced.

“Many men have many minds,” and the same books of devotion do not appeal to all alike,—yet we cannot help thinking that there is perhaps no other book so beautiful and at the same time so absolutely sane, sensible, practical, and useful to an English Churchman as this work of the old Stewart Bishop.

At the end of the “Devotions for Ordinary Days,” there is a note by the author which the modern Churchman may well ponder. It sounds al-

most pathetically to us in these days of twenty-minute services and ten-minute “talks.” The italics are ours.

“I desire the Christian reader to observe, that all these offices or forms of prayer (if they should be used every day) would not spend above an hour and a half; but because some of them are double (and so but one of them to be used in one day) it is much less; and by affording to God *one hour in twenty-four*, thou mayest have the comforts and rewards of devotion. *But he that thinks this is too much, either is very busy in the world or very careless of heaven.* I have parted the prayers into smaller portions, that he may use which and how many he please in any one of the forms.”

THE Church in all ages has taught us to pray for those who minister to us in holy things, but a great deal of practical help and sympathy besides our prayers

are needed. The lot of many of our clergy is an exceedingly difficult one. In the country very often an utterly inadequate provision for their needs, want of intellectual companionship, and much physical labour are too frequently the rule,—and when to these are added unkind criticism, and sometimes open opposition, the situation becomes to a man of any sensibility, almost unbearable. In the urban parishes there are all kinds of church activities to be kept up,—much visiting to do,—a great deal of very irksome detail to be attended to, the poor to be helped, numerous cranks to be humoured and appeased.

Added to all this, in the case of both country and city clergyman, is the difficulty of finding time for study and preparation for the preaching and teaching of the people.

But the greatest burden they have to bear is the responsibility which rests upon them as the stewards and ministers of God's Word. The life of a faithful priest is a continual giving out of himself for others. If they are in distress he must suffer with them. If they are rejoicing he must put away his own private cares and sorrows and enter into their pleasure.

The laity can be of immense assistance and help to the clergy by simply showing that they understand and appreciate what is being done for them.

Here are some practical rules to observe:

Attend the services of the Church on *week-days* as well as on Sundays, as regularly as possible.

Take a real interest in the parochial activities, even if it does cost a little time, and even if you “don't altogether like” certain of them.

Make it a point of honour to see that the stipend is adequate and regularly paid.

Treat your clergy and insist upon their being treated with due respect.

Give them all the cheery encouragement you can, and when opportunity offers show them what social attentions are possible.

Don't *bother* them. Do your best to keep all petty worries away from them and try and turn the offices of the crank and the trouble seeker away from them, even at the expense of some of your own peace.

Uphold their hands as they pray for you, with your prayers for them.

IF thou dost bid thy friend farewell But for one night though that farewell may be,

Press thou his hand in thine, How canst thou tell how far from thee

**Parting** Fate or caprice may lead his steps ere that to-morrow comes?

Men have been known to lightly turn the corner of a street, And days have grown to months, and months to lagging years, Ere they have looked in loving eyes again.

Parting, at best, is underlaid With tears and pain.

Therefore, lest sudden death should come between, Or time, or distance, clasp with pressure firm

The hand of him who goeth forth; Unseen, Fate goeth too. Yes, find thou always time to say some earnest word

Between the idle talk, Lest with thee henceforth, Night and day, regret should walk. COVENTRY PATMORE.

AT a meeting of the House of Bishops of the Province of British Columbia, held at Victoria, B.C., on February

**Metropolitan of B. C.** 24th, the Right Reverend F. H. DuVernet, Bishop of Caledonia, was elected Metropolitan of British Columbia.



## Our Old Country Letter

February 16th, 1915.

THE Houses of Convocation, Upper and Lower, and also the Houses of Laymen—in all six assemblies—have been in session since my last letter. Canterbury Convocation began its sittings, as is customary, at the first session of the year, with a celebration of the Holy Communion in Henry VII.'s Chapel, Westminster Abbey, before repairing to the Church House, hard by, for the discussion of business.

The Archbishop of Canterbury, in opening the proceedings, said how impossible it was to meet now as at ordinary times. Their thoughts were overshadowed and solemnized by the appalling war into which the country, sorely against its will and its efforts, had been forced to enter. On the outcome of that war the whole future of the nation must depend. To debate minor things without first giving utterance to their sense of the solemnity of such a time as the present, would be impossible. They had begun their first session of the year by a great act of prayer and a solemn committal of the nation to the Lord, the righteous Judge and living King. He imagined that there was not one of that Assembly who entertained any doubt that this nation could not have stood aside and looked idly on, without sacrificing principles of honour and justice more dear than life itself. To stand selfishly aside while vile wrong was being perpetrated would have debased the moral currency of the people. He apprehended that what the Bishops as office bearers in the Church of God had to do was to set themselves to uphold the principles of stainless honour and of abstinence from everything that was merely vengeful or capable of degeneration into cruelty or hate. They wanted to secure that in the rally of their manhood—and of their womanhood—there should be no cause for shame.

The Bishop of London said that amongst the tasks to which the Church should set herself at this moment was the fostering of a brighter view of death and the encouragement of a spirit of charity towards their foes. Other Bishops referred to the great opportunity which the Church now had of becoming more than a mere friend to the men who returned from the war wounded or maimed, and of promoting the true spirit of the brotherhood of mankind. There was discussion of the need for more army chaplains at the front, and yet the supreme importance of sending only the men really fitted for such a charge by ripeness of judgment and ministerial experience, as well as more obvious qualities; thus negating the easiest to be obtained.

A protest was formulated against the great hardship and unfairness of the treatment of the Government towards the Church in Wales—details of which I have already given you.

On the second day the chief subject considered was the report of the joint committee on the answer to be given to the Royal Letters of Business relating to the revision of the Prayer Book. You will remember that I have written before of how this subject of revision, felt more and more to be really needed, and yet a step from which many shrink as opening uncertain developments, has been the care of a special commission, and, in its progress, reported upon year by year to Convocation for now seven years. The Bishop of Gloucester, chairman of this commission, came out this time with a quite new and to many of his hearers a surprising proposition, namely, that "In the opinion of this House it is not desirable at present to seek to introduce into the text of the existing Book of Prayer any of the

changes now recommended, but that such changes, together with the additions suggested, should be embodied in another volume, to be sanctioned by authority for optional use, for such period as may hereafter be determined."

He said that the course proposed by the committee in this resolution was felt by them to be the one which would do more than anything else to commend to the Church at large the work on which so much labour had been bestowed, and that it was likely to secure the sympathy of a large number of people who were very much afraid that the Prayer Book to which they had been accustomed all their lives would be seriously altered. There was perhaps some objection to having to use two different books concurrently, but any course would probably be open to objection. There were difficulties in everything, and it was easy to exaggerate them. . . . The Bishop of Oxford supported the course suggested in the resolution. He desired that there should be a period during which the Church should have an opportunity of trying, not illegitimate, but legitimate, experiments under proper authority. It was impossible to under-rate the immense body of feeling that existed in favour of the old Prayer Book. He believed that they would remove opposition to the revision of the Prayer Book if they were able to say, "We are not asking now to make any final alteration; we are asking you only to give an opportunity for trying an alternative book."

Other able Bishops supported the same view. The Bishop of London was in favour of it. "As to some of the changes," he said, "people would not be able to judge whether they were good or bad until they had been tried. The proposal before the House would propitiate a large number of people." The Archbishop of Canterbury held that the proposal which the committee had made would help them more than anything else to the real solution which they had in view when they started with this subject. He had hoped that by this time they would have brought the Church to one mind about it.

No doubt the assent of Parliament in some form will be required before even this experimental course can be really adopted. But there seems to be almost an unanimous approval of it as the best possible in the near future, and as at any rate a definite step forward.

"The Church and the War," was very earnestly discussed, as it has been by the leading Church papers for weeks past, in the special connotation of how best the Church can meet her present unique opportunities and responsibilities, and how she is already doing so, or even realizing them. There are pessimists and optimists, and many intermediate varieties of opinion and suggestion. I cannot summarize them here. It is well at least that minds are working and hearts stirred. But I fear it is true that as regards Intercession Services much of the first freshness and fervency are already wearing off. And from personal experience I think that many of the clergy, whether they mean it or not, are responsible to some extent for this, in the suggestion of perfunctoriness, not to say apathy or hopelessness, given by voice and manner in these services, and in the rapidly enunciated "Bidding Prayers" intended to direct the devotions of the congregation, but almost impossible, often, to follow at the moment, much less to remember with any distinctness. And then again one meets a faithful priest, whose very presence helps his people in unnumbered ways, and stimulates as well as guides their devotion. It is, I suppose, as in

other things, a question of individuality. At any rate there is a strong sense that something definite ought to be an outcome, for instance, of such an immense Corporate Act as the great Day of Intercession. Perhaps we may see new developments.

\* \* \*

Here is an item from Ireland to end with. And your correspondent being privileged to count the Bishop concerned as a personal friend is rather proud of such unique honour for him, and sure it is deserved, for he is one of the ablest thinkers of our Church, as well as a noted patriot—Bishop D'Arcy of Down Diocese, in the North of Ireland. His "Short Study of Ethics," the second edition of which has recently been reprinted is about to be translated into Japanese by a Professor at Tokio, for the use of University students of that country and the Bishop has been appointed a member of the Executive Committee of the Fifth International Congress of Philosophy.

By the way, there are some interesting Japanese at Oxford, from which I now write, as well as many other foreign students. It is a cosmopolitan place at



all times, and one notices it especially when our own dear lads are so largely absent or in soldier's trim.

## Letters to the Editor

*We invite correspondence on all matters relating to the welfare of the Church.*

**WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.**

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

### A CONSTITUTIONAL QUESTION

To the Editor:

The question as to whether we should have in Canada one Archbishop or many is a question of opinion. The question as to whether the Metropolitans of provinces in Canada have the constitutional right to be called "Archbishops" is a question which can only be settled by a reference to the constitutions and canons of the Canadian Church.

In the case of the Primate he has the constitutional right to this title as the constitution of the General Synod enacts that he shall be called "Archbishop of his see," but as the Metropolitan of provinces are provincial officers the General Synod cannot pass an enactment dealing with a provincial matter. All it can do is to pass a resolution of direction to the Provincial Synods and each Provincial Synod has the right to act or not act upon this direction, as it is a matter of provincial rights. If the Provincial Synods of Canada have acted upon the directing resolution passed by the General Synod over twenty years ago, and in dealing with their Metropolitans have enacted in their constitutions that these should be called Archbishops of their sees, such Metropolitans have undoubtedly the constitutional right to this title, but if not there is certainly nothing in the Constitution or Canons of the General Synod to give this title as a constitutional right.

So far as the Provincial Synod of British Columbia is concerned, at its last session a clause was prepared by Chancellor Lindley Crease for insertion in our Provincial Constitution which, if it had been carried, would have given the Metropolitan of this Province the constitutional right to the additional title of Archbishop, but at my earnest request action was postponed until we could learn what was to be the policy of the Canadian Church under the new conditions of many provinces, and instead a resolution was passed appointing the Bishops of the Province a committee to confer with other provinces, or, if necessary, bring the matter up at the

next session of the General Synod, this committee to report through the executive to our Provincial Synod at its next session.

Quite independently the Bishop of Montreal and myself sent notices of motion bearing upon this subject which, if the General Synod had met, as expected, last September, would have at least tested the feeling of the Canadian Church as to our future policy.

As the matter now stands it is quite clear that with no enactment in the constitution of either the General Synod or the Provincial Synod of British Columbia the Metropolitan of this Province has no constitutional right to the additional title of Archbishop.

Yours faithfully,

F. H. CALEDONIA,

Metropolitan of British Columbia.

February 26th, 1915.

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## COMMON SUPPLICATION

ARE we making as much use as we ought, of the opportunities furnished by the war for united prayer? We are all agreed that the time is one when people are willing, and in many cases longing for a deeper knowledge of and union with God. Over many homes in Canada there hovers a cloud of anxiety caused by the absence of one or more members of the family; and in others there is anxious thought of the morrow, both financially and nationally. It is not always easy to read the mind and the will of God, and when the picture is, as it is to-day, depicted in such colours as a Fuseli would employ, many souls are shocked and deeply disturbed, and will continue to be so until in prayer they enter into closer communion with God. Now one of the great features of the present anxiety is that it is a common anxiety. It spreads from shore to shore of our Dominion, it encircles India, Australia, and all the lands where floats the British flag. More even than that, it shadows all Europe, a large part of Africa, and is afflicting nearly as severely those nations that are called neutral. Probably there never was a time in the world's history when so vast an anxiety afflicted the whole world. It is not national, it is not of an empire, it is practically of the whole race of humanity. All are agreed upon one wish—peace and deliverance. This, then, gives an opportunity for united intercessory prayer, offers an object for our "common supplication" such as we have never before experienced. Of our "common supplication" we are told in the great prayer of St. Chrysostom that when two or three are gathered together God has promised to grant their requests, and that preeminent among those requests is a desire for the knowledge of God's truth while we are still living our life in the world, so that we may obtain the life everlasting. How completely this satisfies the difficulties, and solves the doubts of so many souls that are troubled. What would God have us to do? What is the future of those who are dying by the tens of thousands? It is true that a great many churches are now open for private prayer, and that intercessions are being offered for the war and all who are engaged in it. Still a great deal more might be done in the way of setting apart especial days for continuous corporate prayer. In many cities one day in the month might be used as a special day for offering common prayer, and the clergy of one or more parishes might supply by their joint efforts almost continuous guidance and suggestion in the subject and form of the prayers. In country places the clergyman might arrange for groups of families to meet in more or less central houses for the same purpose. The emphasis should be placed on the idea of the prayer being corporate, a common supplication, even if only two or three families could unite. Only those who have assisted at a day of corporate prayer can realise the intense power and the spiritual uplift of such a gathering. It opens a spiritual vista that is full of awe and wonder, it draws together lives that do not know each other, it makes real our Lord's promise that at such a gathering "I am in the midst of them."

## Question Box

**Ques.**—In your answer of Feb. 18th you said the Child would have to be received into the Church. Did you not mean the congregation?—C. N.

**Ans.**—We did. We were thinking of the words in the rubric "brought into the Church." If we had put "brought" instead of "received," we should have been correct. Many thanks.

**Ques.**—Should married women wear white at their confirmation, and should they wear anything on their heads?—I. W. G.

**Ans.**—They should wear a cap or veil, the latter being preferable for its simplicity and because it covers rather than adorns it partially as a cap does. The wearing of white is a matter of choice and partly also a matter of age. If white is not worn, some sober colour must be chosen.

**Ques.**—What should be the attitude of the congregation, when things are done that are not permissible?—M. A. S.

**Ans.**—The matter should be brought to the notice of the Bishop, that he may take steps to stop what is wrong.

## Book Reviews

Longmans, Green & Co.:

- (1) *Wondrous Love*; J. Brett. \$1.20.
- (2) *The Offerings Made Like Unto the Son of God*; W. S. Moule. \$2.00.

(1) The works of the Rev. J. Brett are well known, and probably in some ways this is the best of them. As the preface says, the book is an attempt to bring help and courage to those whose first care is their spiritual life. They are not the majority unfortunately, and so we can only wish that they were a greater number for then they would find in this book a fulfilment of both its promises.

- (2) The Rev. W. S. Moule is

Principal of C. M. S. Training College, Ningpo, China.

It is a very long book, 400 pages of very close print. The whole of it is an explanation and interpretation of the Law and its Ritual. We confess, with humble apologies to the writer, that we have not found it interesting or illuminating.

## Church Bells

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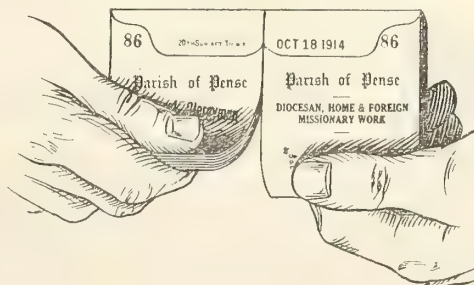
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## The Church in Canada

### CALGARY

The Bishop of Calgary returned from Victoria, B.C., on Saturday afternoon, February 27th, and the next morning he preached in the pro-Cathedral. In the evening he conducted Divine Service in St. George's Church, Calgary.

The Rev. H. M. Henderson, Rector of Clareholm, is in the Calgary General Hospital. He is recovering from an operation for appendicitis.

The quarterly meeting of the Executive Committee of the Synod of the diocese was held on 3rd inst. The meeting advised the Bishop not to hold the meeting of Synod owing to our financial stringency, but to require a ruridecanal meeting to be held in every deanery in the diocese within the next two months, at which the financial situation can be fully considered, and efforts made to send up the arrears of assessment.

Arrangements have been made for the visit of Rev. C. H. Shortt, of the Diocese of Mid-Japan. His itinerary provides for sermons in Lethbridge and Macleod, conducting a Quiet Day and speaking at a missionary meeting in Calgary, with addresses at Clareholm, High River and other places.

The Very Rev. Dean Paget, D.D., Dean of Calgary, who was obliged by illness to spend two months in Southern California, is now entirely restored to health and returns to his parish of the pro-Cathedral, Calgary, Friday, March 5th.

### EDMONTON

(Continued)

Friday's session of the Edmonton Diocesan Board of the W.A. was given over to general business. The election of officers was the principal item of the morning's session. The officers of last year being re-elected as follows: Honorary president, Mrs. Gray; president, Mrs. Melrose; first vice-president, Mrs. C. C. Carruthers; second vice-president, Mrs. Howcroft; corresponding secretary, Mrs. K. Forbes Reid; recording secretary, Mrs. Osborne; treasurer, Mrs. Pinckney; Dorcas secretary, Miss Potts; literature secretary, Mrs. Hunter Gowan; Indian secretary, Miss Bennett; E. C. D. secretary, Mrs. W. L. Richardson; Babies' Branch secretary, Mrs. Mills; Junior Branch secretary, Mrs. Phillips; Leaflet secretary, Mrs. A. E. Hopkins; United Thank Offering secretary, Mrs. A. S. Maxwell.

Rev. C. Carruthers, Rector of Holy Trinity, conducted the noonday prayer and gave a short address, encouraging the society in its work.

At the afternoon session the different pledges of the W.A. were carefully considered, and the following amounts were pledged as follows: General pledge, \$150; Parsonage fund, \$100; Indian

fund, \$250; Dorcas fund, \$50; Diocesan Expense fund, \$75.

Considerable discussion arose over the question of the Indian fund, and it was decided to raise the former pledge to \$250 for 1915, which would enable the society to send a worker to the Sarcee home of the Diocese of Calgary, for which Archdeacon Timms had made an urgent appeal. As this work is intimately connected with the early work of Bishop Gray in Alberta, the meeting felt that the Edmonton Diocesan Board of the W.A. should have a double interest in its development.

Mrs. R. A. King was a welcome speaker in the afternoon, giving a half hour talk on India, and the conditions under which Indian women live.

### FREDERICTON

Rev. Canon C. P. Hanington, Rector of Lower Norton, N.B., fell from his carriage dead on March 5th, while returning home after making a round of calls. Heart trouble was the cause of death. He was 58 years old.

### HURON SHELburne

An every-member canvass for funds for current expenses and missions has been arranged for 8th, 9th and 10th March by a committee of ten laymen, in accordance with a resolution endorsing the recommendation of the Synod Board to introduce the duplex envelope next Easter, passed at a congregational gathering a few weeks ago.

### MOOSONEE COCHRANE

The annual meeting of the W. A. of Holy Trinity pro-Cathedral was held on February 17th. The meeting was opened with prayer, Bible reading and an address by the Rector, Rev. J. R. Bythell.

In the absence of the President, Mrs. Bythell, the Hon. President, Mrs. Anderson, conducted the meeting and addressed the members in most encouraging terms on the success of the past year's work. Business then proceeded and reports were read. The treasurer's showed a balance amounting to \$675. The reports all showed forth the strenuous efforts of the members to promote the welfare of the Church. Some of the results of their efforts being to pay off the debts of the substantial new oak pews and kneelers installed in the rebuilt church a year ago, assisting in paying for the installation of electric lights, and the payment of year's telephone bill for rectory, besides their apportionment by the Diocesan Board for missions, a contribution of food for Cochrane missions, and a parcel to one of the mission posts in James Bay.

An excellent report of the first year's work of the Junior W.A. in this parish was read by the superintendent, Mrs. J. G. Anderson.

Votes of thanks were extended to the retiring officers and an election for the ensuing year took place.

### NEW WESTMINSTER LATIMER HALL

Canon Plumptre was a visitor to the Hall recently. He gave a very practical address on the necessity of the Church taking advantage of the new religious consciousness occasioned by the war.

Latimer Hall has just won the Westbrook Shield, which represents the championship of the newly formed Inter-Collegiate Debating League. Messrs. Buck and Bolton, representing Latimer Hall, defeated Messrs. Wells and Axon,



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of St. Mark's Hall. A pleasing feature of the series was the fact that students of the two Halls competed in the final debate.

A tennis tournament has been in progress during the last few weeks on the cinder court which Mrs. Drysdale has kindly placed at the disposal of the students.

### NIAGARA TAPLEYTOWN

The annual meeting of the Women's Auxiliary of Tapleystown was held on Monday, February 22nd, when a splendid report of the year's work was presented. After assisting Woodburn Auxiliary with a bale to the Sarcee Home, which amounted to approximately forty dollars, and meeting all pledges, they have a balance on hand of thirty-three dollars. This is to be spent on the church chancel.

### ONTARIO

The following is a list of the Bishop of Ontario's engagements in the visitation of the eastern portion of the diocese during May and June, 1915:—

#### MAY

Sunday, 2nd—Camden East, 11 a.m.; Newburgh, 3 p.m.; Yarker, 7 p.m.

Monday, 3rd—Harrowsmith, 3 p.m.; Sydenham, 8 p.m.

Thursday, 6th—Pittsburg, 10.30 a.m.; Herald Angels', 3 p.m.; Storrington, 8 p.m.

Sunday, 9th—Wolfe Island—Trinity, 11 a.m.; Christ Church, 3 p.m.

Sunday, 16th—Gananoque, 11 a.m.; Rockport, 3 p.m.; Lansdowne, 7 p.m.

Monday, 17th—Warburton, 10.30 a.m.; Ballycanoe, 3 p.m.; Escott, 8 p.m.

Whitsunday, 23rd—Brockville, St.

Peter's, 11 a.m.; St. Alban's, 3 p.m.; Trinity, 7 p.m.

Monday, 24th—Maitland, 10.30 a.m.; Lord's Mills, 3 p.m.; St. George's 8 p.m.

Tuesday, 25th—Garrelton, 10.30 a.m.;

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**RUPERT'S LAND**  
 Rev. J. R. Kennedy, formerly of South Slokan, B.C., has been appointed to the charge of the group of missions

comprising Pilot Mound, Marringhurst, and Lariviere by the Archbishop of Rupert's Land, and commenced work on Sunday, February 28th.

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## Second Annual Report of Standard Reliance Mortgage Corporation

The Annual Meeting of the Shareholders of the Standard Reliance Mortgage Corporation was held at the Head Office, 84-88 King Street East, Toronto. Among those present were: Mrs. Mary Madill, B. R. Strangways, A. B. Nighswander, W. H. Harlton, B. Way, Sir Mackenzie Bowell, K.C.M.G., J. T. Gilmour, E. Cockburn, W. J. Fawcett, F. E. Dalton, C. A. Annis, G. M. Wright, R. J. McClelland, R. H. Cosbie, J. A. Howson, E. F. B. Johnston, K.C., John Laing, Amos Campbell, W. Crackle, David Ratz, E. P. Beatty, John A. McEvoy, E. C. McNally, W. Vandusen, J. S. Ross, S. Wood, F. C. L. Jones, Fred Walden, H. W. Maw, E. Galley, W. Cowan, Chas. Bauckham, Hugh McQuarrie, Chas. Calder, T. A. Pickard, Executor Thos. Pickard Estate, J. A. Jackson, Robert Moon, Rechab Tandy, E. Jessop, J. A. McGregor, W. S. Dinnick, Wm. Booth, Chas. R. Hill, I. Beecroft, George W. James, Wm. George James, H. Waddington. The following report was presented to the Shareholders:—

Jellyby, 3 p.m.; North Augusta, 8 p.m.  
 Wednesday, 26th—New Dublin, 10.30 a.m.; Lyn, 8 p.m.  
 Trinity Sunday, 30th—St. Paul's, Brockville, 11 a.m.; Prescott, 7 p.m.  
 Monday, 31st—Crystal Rock, 10.30 a.m.; Cardinal, 8 p.m.

### JUNE

Tuesday, 1st—Oxford Station, 10.30 a.m.; Acton's Corners, 3 p.m.; Oxford Mills, 8 p.m.  
 Wednesday, 2nd—Marlboro, 3 p.m.; Kemptville, 8 p.m.  
 Thursday, 3rd—Burritt's Rapids, 10.30 a.m.; Merrickville, 8 p.m.  
 Friday, 4th—Easton's Corners, 10.30 a.m.; Newbliss, 3 p.m.; Frankville, 8 p.m.  
 Saturday, 5th—Redan, 10.30 a.m.  
 Sunday, 6th—Oak Leaf, 11 a.m.; Delta, 3 p.m.; Athens, 7 p.m.  
 Monday, 7th—St. John's, 10.30 a.m.; Seeley's Bay, 3 p.m.; Lyndhurst, 8 p.m.  
 Tuesday, 8th—Elgin, 10.30; Portland, 3 p.m.; Newboro, 8 p.m.  
 Wednesday, 9th—Westport, 10.30 a.m.; Fermoy, 3 p.m.; Bedford Mills, 8 p.m.  
 Thursday, 10th—New Boyne, 10.30; Lombardy, 3 p.m.

### NAPANEE

On Sunday, March 7th, the Bishop of Kingston ordained as deacons R. C. Magee, St. George's Cathedral, Kingston; S. C. Lonsbury, Parham, and O. C. Walker, Bannockburn.

### QUEBEC

The Rev. Canon Shreve, Rector of St. Peter's Church, Sherbrooke, Que., has accepted the position of Dean of the Cathedral. The Cathedral Board of Concurrence, having met and considered the names put before them by the Bishop, agreed to offer this important post to Canon Shreve, who is the Senior Canon of the Cathedral Chapter and one well qualified by his vigour, long experience and power of leadership to fill the office of Dean of the Cathedral and Rector of the Cathedral parish.

Canon Shreve is possessed of remarkable ability as a preacher and is a man of deep spirituality and steadfast loyalty to the Faith. Possessing as he already does the affection and esteem of both clergy and people in the city of Quebec, he is assured of a sphere of labour where his ministry will be crowned with great usefulness and fruitfulness. Many are the prayers that will go up that he may be furthered by the Divine Grace in lengthening the cords and strengthening the stakes of the Church in the city of Quebec.

St. Peter's Church, Sherbrooke, one of the largest parishes in the Diocese of Quebec, now becomes vacant through Canon Shreve's appointment.

### ASSETS.

Mortgage Loans upon Real Estate: Balances owing on sale agreements purchased from and advances to The Dovercourt Land, Building & Savings Company, Limited, and other Companies, secured by charges upon lands and improved properties held by such companies for realization	\$5,349,533.87	
Loans on Stocks, Bonds and Debentures	24,545.00	
Stocks, Bonds and Debentures at cost, including Shares of subsidiary Company	422,968.28	
Real Estate acquired under foreclosure proceedings	154,321.58	
Sundry Assets	13,931.37	
		\$5,965,300.10
Office Premises, Head Office and Branches	\$174,560.53	
Expended during year	136,816.37	
		\$ 311,376.90
Office Furniture	6,614.65	
Less 10% written off	661.46	
		5,953.19
Inspectors' Automobiles	4,065.00	
Less 33 1-3% written off	1,353.00	
		2,712.00
		320,042.09
Accrued Rentals	707.09	
Agents' Balances and Deferred Commission	12,046.08	
Municipal Debentures, at cost	33,376.14	
Cash on hand and in Banks	114,170.72	
		159,300.03
		\$6,444,642.22

### LIABILITIES.

<b>To the Public:</b>		
Debentures with Accrued Interest	\$2,551,246.75	
Deposits with Accrued Interest	524,522.39	
		\$3,075,769.14
Mortgages Assumed		55,673.00
Unpaid Dividends	990.83	
Dividend payable 2nd January, 1915	93,208.77	
		94,199.60
		\$3,225,641.74
<b>To the Shareholders:</b>		
Capital Stock Subscribed	\$2,643,120.00	
Less Unpaid thereon	79,456.73	
		\$2,563,663.27
Reserve Fund	\$620,000.00	
Less transferred to Contingent Reserve	45,000.00	
		575,000.00
Contingent Reserve against depreciation in the value of assets	75,000.00	
Balance at Credit Loss and Gain	5,337.21	
		\$3,219,000.48
		\$6,444,642.22

### LOSS AND GAIN ACCOUNT OF STANDARD RELIANCE MORTGAGE CORPORATION AND SUN AND HASTINGS SAVINGS AND LOAN COMPANY.

Interest on Debentures, Deposits, etc.	\$ 150,468.12
Dividends	188,978.66
Transferred to Contingent Reserve	30,000.00
Balance carried forward 31st December, 1914	5,337.21
	\$374,783.99
Balances forward from 31st December, 1913	\$ 39,751.69
Net Earnings after deducting all expenses of management	335,032.30
	\$374,783.99

CHAS. BAUCKHAM, Secretary-Treasurer.

H. WADDINGTON, Managing-Director.

### AUDITORS' CERTIFICATE.

We have audited the accounts of the Standard Reliance Mortgage Corporation for the year ending 31st December, 1914, checked the cash on hand and verified the securities on that date, and we certify the above Balance Sheet to be in accordance with the books of the Corporation. The values of the Corporation's Assets are those shown by its books as cost and confirmed by the Inspection Committee of the Board of Directors, whose certificate is attached hereto.

G. T. CLARKSON, F.C.A.  
 A. C. NEFF, F.C.A.  
 Chartered Accountants.

TORONTO, 12th February, 1915.

### CERTIFICATE OF INSPECTION COMMITTEE.

Your Committee on Inspection report that they have examined all the Loans and Investments set out in the ledgers of the Corporation. We find them in good order: any in arrears are receiving special attention by the Collection Department, and it is our purpose to follow these up as a Committee. In arriving at valuations of properties upon which the larger advances have been made, we have been assisted by disinterested Real Estate experts, and find there is a very large margin of security over and above the amounts advanced.

N. H. STEVENS,  
 JOHN FIRSTBROOK,  
 R. H. GREENE.

TORONTO, February 13th, 1915.

The President, in moving the adoption of the report, made a lengthy address on the operations of the Corporation for the year 1914. Addresses were also made by Dr. J. T. Gilmour, Sir Mackenzie Bowell and W. S. Dinnick, and by the Chairman of the Board, Mr. E. F. B. Johnston, K.C., and the Managing Director, Mr. H. Waddington. By-law No. 24, bringing into force some amendments to the By-laws, was passed. The following were elected as Directors for the ensuing year:—W. S. Dinnick, Toronto; Herbert Waddington, Toronto; E. F. B. Johnston, K.C., Toronto; John Firstbrook, Toronto; Nathan H. Stevens, Chatham; E. Jessop, M.D., St. Catharines; J. A. McEvoy, Toronto; David Ratz, New Hamburg; James Gunn, Toronto; David Kemp, Toronto; E. C. McNally, Niagara Falls; W. L. Horton, Goderich; Rev. G. I. Taylor, M.A., Toronto; R. H. Greene, Toronto; Earl of Clarendon, London, England; Sir Mackenzie Bowell, K.C.M.G., Belleville; Rev. Amos Campbell, Belleville; W. J. Fawcett, Esq., Toronto, and Dr. J. T. Gilmour. At a subsequent meeting of the Board the following officers were elected:—Honorary President, Sir Mackenzie Bowell, K.C.M.G.; President, Nathan H. Stevens; Vice-Presidents, W. S. Dinnick and John Firstbrook; Chairman of the Board of Directors, E. F. B. Johnston, K.C.; Managing-Director, Herbert Waddington; Assistant General Manager, Charles R. Hill; Secretary-Treasurer, Charles Bauckham.



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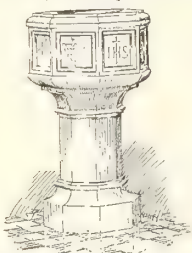
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special Lenten work and details of the sewing may be obtained from Mrs. Reeve. Self-denial offerings are to be devoted to the purchase of an organ for Mr. Sharp's mission in the Diocese of Qu'Appelle at a cost of \$38. A range and two washing machines will be sent to the Rev. H. Atwater's school in Qu'Appelle.

In Passion Week an illustrated lecture will be given for the branches en masse, on a missionary topic.

On Thursday evenings, meetings for associates are held at St. James' Parish House and on Wednesday afternoons the meetings take place at the home of Mrs. Christopher Robinson. The object of these meetings is to keep the associates in touch with the work at large and to train branch secretaries.

W. A.

The monthly board meeting of the Diocesan Women's Auxiliary was held in the schoolhouse of St. Mary's Church. Three hundred were present, Miss Cartwright presided. The Treasurer, Mrs. Webster, reported \$10,000 received towards the annual statement; the rest should reach her by March 24th, for the annual meeting. Mr. Brain gave the noon-day address. Miss Halson, the General Board Dorcas Secretary, gave a delightful account of her long trip to the mission in the Northwest and British Columbia.

### LAY READERS' ASSOCIATION

The first of a series of three special meetings of the members of the Toronto Diocesan Lay Readers' Association was held in the Chapter House of St. Albans' Cathedral, Toronto, February 25th, when Archdeacon Warren, warden of the Association and Secretary Diocesan Mission Board, gave an address on "The Lay Readers' Position as an aid in Diocesan Mission Work."

An interesting discussion followed in which Messrs. Dymond, Worthington, Agar, Dyas (hon. secretary), and Keir (president) took part. Rev. R. A. Forde, St. Matthew's, was a visitor at the meeting.

The next of these special meetings will be held March 25th, when Archdeacon Ingles will speak on "The Lay Readers' Position as an Assistant in the Social Service Work of the Church," and the third meeting will be April 29th, when an address will be delivered on "The Personal Preparation of the Lay Reader for his Work."

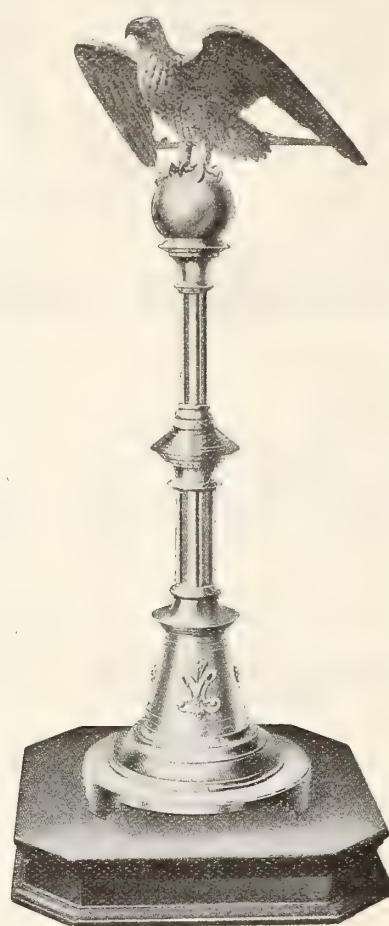
### PETERBORO

The Bishop has appointed Rev. W. H. White, M.A., to the rectorship of St. Luke's Church. Mr. White has been in charge at the church since Rev. F. J. Sawers went to Cobourg.

[A quantity of diocesan news is unavoidably held over till next week.]

### THE FIELD OF HONOUR

NEWS was received at Byng Inlet on Feb. 24th that Frederick Phippen, a most loyal member of the Church was killed in action in France on Jan. 14th. He was a reservist of the Devonshire Regiment, and was called up last August. He leaves behind him his widow and one little daughter, for whom much sympathy is expressed. On the Friday following the receipt of the news, a good number of the communicants came at 8 a.m. to plead the One Sacrifice on his behalf, and on behalf of those he leaves behind him. On Sunday, the 28th, a general "Memorial Service" was held in the church.



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## CONSECRATION OF THE FIRST BISHOP OF KOOTENAY

THE Very Rev. Alexander John Doull, D.D., Dean of Columbia, was consecrated as first Bishop of the new Diocese of Kootenay on February 24th. A very large congregation was present in Christ Church Cathedral, Victoria, B.C., at the ceremony.

His Grace the Archbishop of Rupert's Land took the chief part in the ceremony and was assisted by Bishop Pinkham, of Calgary; Bishop DuVernet, of Caledonia; Bishop de Pencier, of New Westminster; Bishop Roper, of Columbia, and Bishop Keator, of Olympia. A large number of clergy from the city and from all parts of British Columbia were present and took part in the ceremony.

The impressive service commenced at 10.30 with the processional hymn, "Forward, Be Our Watchword," sung as a processional as the choir and clergy made their way slowly to the chancel. Behind the clergy followed the bishop-elect, wearing his consecration robes—purple cassock and white surplice.

Following the opening hymn, the Archbishop of Rupert's Land read the



The Rt. Rev. Alexander J. Doull, D.D.,  
First Bishop of Kootenay

first part of the Communion Service, the epistle being read by the Bishop of Olympia and the gospel by the Bishop of Calgary.

There followed a thoughtful and inspiring sermon by the Rev. Canon Plumtre, Rector of St. James' Cathedral, Toronto.

Following the presentation of the bishop-elect to the Primate by the Bishops of Caledonia and Columbia, the Chancellor of the Diocese of Kootenay, E. A. Crease, Esq., read the record of election by the Synod of the Diocese of Kootenay; the certificate of the Acting Metropolitan of the Province (Bishop Du Vernet, of Caledonia) of the due carrying out of the provisions of Canon 1 of the diocese "on the election of a bishop, and the certificate of the Primate of the confirmation of the election of a majority of the bishops of the General Synod."

The Rev. J. S. A. Bastin, of Salt Spring Island, intoned the Litany, including its special clause for the Bishop-elect, and there followed the eight questions to the candidate by the Primate. These were answered by the Dean so that all could hear, his voice ringing clear with the consciousness of the responsibilities they implied. During the singing of the Anthem, Gounod's "Send Out Thy Light," the Bishop-elect retired to the vestry with the Bishops of Caledonia and Columbia to put on the rest of the Episcopal habit.

The "Veni Creator Spiritus" was sung antiphonally by the choir and clergy and the people. Thereafter the Primate and the Bishops laid their hands on the head of the Bishop-elect, kneeling before them. The Primate presented to the

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new Bishop the Bible, urging him, in the words of the ancient prayer to "give heed unto reading, exhortation and doctrine."

After the last solemn prayers that grace might be given him to "faithfully fulfil his course," the remainder of the Communion Service was proceeded with by the Primate, the Bishops and many of the congregation taking part therein. The offertory, to be devoted to the Diocese of Kootenay, was taken after the reading of the sentences by the Archdeacon of Vancouver. The Bishop of New Westminster read the Invitation and Confession.

As the solemn procession left the church the Bishop of Kootenay took his place among the other Bishops present.

### COLUMBIA COAST MISSION

THE annual meeting of the Columbia Coast Mission was held in the Synod Room, Pemberton Block, Victoria, on Friday, February 12th, at 8.15 p.m., the Right Rev. J. C. Roper, D.D., in the chair.

Members present were as follows:—Bishop de Pencier, Archdeacon Scriven, Archdeacon Heathcote, Revs. J. Antle, superintendent C. W. Houghton, F. A. P. Chadyick, Dr. A. P. Proctor, Dr. E. N. Pearse, F. Beecher, F. J. Hart, E. Baynes Reed and T. F. Barton.

The annual financial report showed that in spite of the strenuous year through which we have passed, great progress has been made and, thanks to the generous support of our friends, the mission is able to go on doing the good work she has been carrying on for the past years.

The appointment of Mr. Houghton as financial agent and the excellent work he has done in that capacity has enabled the mission to safely weather the crisis.

The missionary aspect of the work has been much improved during the past year, and according to the superintendent's report, is gratifying beyond expectations.

The "Columbia," as a floating church, as well as a hospital boat, has done a very successful year's work, enabling the mission to hold regular church services at about twenty different points along a very extended coast line, many of which were held in the well equipped chapel on board.

In addition to this, her well stocked dispensary has been invaluable in the rendering of first aid, sometimes under conditions where first aid meant life to the patient.

By means of her also, the superintendent, who is also the skipper, is able to keep in touch with the three hospitals which this mission operates, and thus aid greatly in keeping them up to that standard of efficiency which, owing to their isolation, is so hard to maintain. Thus has the Columbia justified the expenditure which may seem large to the uninitiated.

The number of services held at the different centres were 333, celebrations of Holy Communion 63, Baptisms 31.

The financial report was read as follows:—

#### RECEIPTS

Hospital earnings .....	\$9,956.09
Government grants to hospitals .....	6,196.26
Sundry donations .....	6,895.43
Missionary Society of Canadian Church .....	2,900.05
B. C. Church Aid Society .....	972.50
Diocese of Columbia .....	512.85
Diocese of New Westminster .....	375.00
Missionary Society of Canadian Society for Promoting Gospel .....	96.75

\$28,387.95

#### EXPENDITURES

Hospitals .....	\$20,405.28
Religious work .....	8,115.58
Charges .....	1,680.36

\$30,201.22

Assets, consisting of hospitals, boats and their equipments .....	\$48,339.12
Liabilities .....	4,305.51

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## Women's Work and Social Service

**M**OTHERING SUNDAY,—with its picture of Jerusalem the Mother of us all, with its associations of home and reunion, and simnel cake and violets in the lane,—what unparalleled emotions does it not suggest this season. "Germans have mothers, too," says the soldier in the trenches through the mouth of his faithful interpreter *Punch*, and the thought brings before us some sorrowful little pictures:

"I am like one in a big, awful dream. My friends fall calling 'Mother'; I fall because the body of my friend impedes me; many fall on me; we struggle up broken and bruised, to be jeered at as cowards for falling without wounds, and are pushed on again." And at the word of command he left me sobbing like the poor worn child he is."

It is a kindly correspondent speaking of one of the 17-year-old boys in the German ranks. Another tells of a wounded German in hospital, "a magnificent lad, tossing in delirium and calling 'Mother.'" Yet another shews us:

"A German prisoner, a mere lad, fair-haired, ragged, limping, sobbing, because he had been made to believe that his captors would cut off his arms, and 'I need them to work for her, to buy her food, for she is old. Oh, Mother! Mother!' When at last reassured, his smile was like a sunburst through a cloud-rift, so that those who saw it turned away to hide their tears."

"And I have seen a procession of 4,000 mothers in Vienna, whose husbands had died in Galicia, carrying each her fatherless babe."

"What are you going to do at Christmas?" asked a correspondent of one of the soldiers, and the reply, "I shall shut my eyes and think of home," brings to mind "those returns of war that are not recorded in Downing street," "those heart aches that are the real price of war,"—pictures of ruined homes, severed ties, homes desolated of beloved presences, babies that never receive their father's kiss, dream children that are never clothed in flesh and blood—the unwritten, unrecorded, unvoiced tragedies of war.

No wonder that a Russian writer, with the imaginative sympathy of his people, can "hear the earth crying,"—

"As I lay in the grass with my ear to the ground, I heard her. It was when the soldiers were being mobilized and women were sobbing in every cottage and at every turn of the road. It may have been only that I heard, but it seemed to me earth herself was crying, so gently, so sadly, that my heart ached."

\* \* \*

There are other pictures, too. One shews us:

"A French woman, mother of nine sons, of whom eight are serving with the colours, had gone to one of the soup kitchens in Paris and met a sympathetic enquiry, with the words, 'I need no sympathy; I have not forgotten that I was flogged by the Prussians in 1870. My sons will avenge me.'"

A terrible picture, and with it we may see that of—

"a German mother, 70 years of age, maddened by the loss of sons and grandsons, who climbed into the belfry of the local church (in East Prussia) and began firing from a machine gun upon the Russians. She was captured only after a fierce resistance and abusing the Russians ceaselessly, refusing to be comforted."

Here is a little relief, given by a correspondent in Soissons,—

"Mothers call their children to 'come in out of the shells,' as at home they call them to 'come in out of the rain,'—models of cheerfulness and hope."

And this charming touch occurs in a letter from an Indian officer, whose mother had sent a gift of woollen comforts for his men:

"I told them they were from my mother, and they said, 'No, not from your mother, from our mother too, and they were so pleased.'"

While the letter of an Australian blue-jacket contains the following delightful passage:

"A chum of mine has four brothers in the North Sea Fleet. Money would never be able to buy the pride of that lady, even if only one came back, when she knows they went at the call of duty, and if you only knew how proud I am that my dear father and mother often denied themselves so as to enable me to grow up into a stalwart man able to perform the duty of one little cogwheel in our glorious Empire, in the service of the King, God bless him. . . . and don't you worry yourself, Mother, there's a dear."

With this may be coupled the following incomparable tribute,—revealing the thoughts of a Naval Cadet just about to join his ship; imaginary, but oh! don't we feel the truth of it,—

"He realized his new heritage, a sort of brotherhood of self-immolation and hardship in which he was going to be initiated. He thought of the years that had followed his father's death. With a tightening of the heart-strings he saw how an Empire demands other sacrifices; how, in order that men might die to martial music, must sometimes come first an even greater heroism of self-denial. . . . his mother's part, that her son might in time bear his share of the Empire's burden. . . . It is rarely given to men to live worthy of the mothers that bore them; a few—a very few—are permitted to die worthy of them. Perhaps it was some dim foreknowledge that thrilled him as he drew her closer."

\* \* \*

Canadian mothers have not been accustomed to military associations; peace, not war,—industrial arts, not martial activities, have made their atmosphere, yet they have responded bravely. "My son tells me he must play the man to the end of this awful business. I only hope I shall play the mother, with equal steadfastness." This is one mother's hope, and very typical is the speech of another, who said, "My boy, I don't want you to go, but if I were you I would go." While "one of the bravest things I

ever heard," said Etheldreda the other day, "was what Mrs. A. said in telling me about her son,—'I feel that in a time like this, it is a privilege to be able to make a sacrifice.'"

The following touching lines, written by a mother whose sons are serving with the Canadian force, express what I think each one of us would desire might be her own attitude in face of the tremendous call and appeal of the present time:

"Dear Lord, our aching hearts lie bare before Thee,

Thou know'st our every doubt, our every fear;

O Christ, have mercy, list to our petition,

Dear Lord, incline to us Thy gracious ear.

Thou gavest us the gift of stalwart children,

Strong sons, of all things on this earth most dear;

And now we yield them at our Empire's bidding,—

Dear Lord, incline to us Thy gracious ear.

We trained them up for Thee, to serve their Master,

And taught them how to read their duty clear;

And now that duty calls in clearest accents,

Dear Lord, incline to us Thy gracious ear.

To fight the battle for old England's safety,

To lift the world from harsh oppression's fear,—

We send them forth,—Lord have them in Thy keeping;

Dear Lord, incline to us Thy gracious ear.

We dared not hinder them; they knew their duty;

Though far from us, yet Thou, O Lord, art near;

Then watch Thou o'er them, keep them from all evil;

Dear Lord, incline to us Thy gracious ear.

And if they fall, have mercy, Lord, upon them;

In death deliver them from every fear;

They fight for peace: O Prince of Peace receive them,

Dear Lord, incline to us Thy gracious ear.

They cannot all come back. O make us willing

To miss within our homes their presence dear;

So righteousness and peace may kiss each other;

Dear Lord, incline to us Thy gracious ear."

\* \* \*

As we study the pictures we gradually realize a splendid gallantry of bearing in the women of the nations:

"I found the soul of London near Nelson's tomb," writes a correspondent, "it was an old woman coming out of St. Paul's, where she had been praying for her sailor son, and she was saying, 'I ain't going to cry; I'm going to 'old myself in, like 'e begged me to.' She was a symbol of London."

Or is it the wife of a Frenchman, whose summons to military service, left her and her children almost destitute; yet her word was—

"Do thy duty without worrying about us. The city, state and our associations will look after us."

Or it is the wonderful spirit that breathes in such a letter as the following, written by the sisters of a French soldier:

"Of the eleven who went eight are dead. Mother weeps; she says you must be brave and avenge them. I hope your superiors will not prevent your doing so. My dear brother, do your duty. God gave you life and He has the right to take it back. That is what Mother says. We embrace you with all our heart. It is for us and for France. Remember your brothers and grandpapa in 1870."

Or it is the answer given by the mother of four sons who to the question, "Are they safe?"—made reply, "Yes: safe in the arms of their Father. I am proud to give them to the cause"; while in the same spirit an English mother speaking of the death of one of her nearest and dearest, wrote,—

"I have decided not to wear mourning. I regard the offering of that beloved life in such a cause with solemn pride, not as a personal bereavement but as a national sacrifice."

Among them all there is, perhaps, none more deeply moving and noble than this, found in the breast pocket of a Russian officer who had fallen in action:

"Your father was killed not far from us, and I send you for the sacred duty of defending our dear country from the dreadful enemy. Remember you are the son of a hero. My heart is oppressed and I weep when I ask you to be worthy of him. I know all the fateful horror of those words, what suffering it will be for me and for you, but I repeat them. We do not live forever in this world. What is our life? A drop in the ocean of beautiful Russia. We will not exist always, but she must flourish

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and enjoy prosperity. I know we will be forgotten and our happy descendants will not remember those who sleep in 'brothers' graves.' With kisses and blessings I parted with you. When you are sent to perform a great deed, don't remember my tears, but only my blessing. God save you, my dear, bright, loved child. Once more, it is written everywhere the enemy is cruel and savage. Don't be led by blind vengeance. Don't raise your hand at a fallen one,

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but be gracious to those whose fate it is to fall into your hands."

\* \* \*

And there are some, and mothers in spirit, who are not mothers after the flesh,—ministering spirits, working and planning in the shelter of their homes, tireless and patient; Sisters of Mercy and Red Cross nurses, "whose work of love and pity no praise can recompense"; tender hearts who scatter flowers on nameless graves, and carry comforts to wounded men passing through their towns. "Poor one, is it his fault he is fighting us," say the Russian women in extending their kindness to wounded adversaries; devout and loving souls continually lifting hearts and hands of prayer for all in battle and in strife, and for all who suffer,—a sisterhood of loving ministry which links us, not only with our allies and friends, but even with our adversaries.

"Do not fear: Heaven is as near,"  
He said, "by water as by land."

And so in conflicts, in watchings, in dangers, in weariness and painfulness, it may be that our beloved will know God's Presence more truly than in days of ease and security. And death itself,—"he who dies to save his brother reaches the highest of all degrees of charity; can we then doubt that God welcomes him with love?" and if it be the great Commander's will that my own boy should be among those called to make the great sacrifice, can I doubt that—

"he is going to his Father's, carrying the witness that he has fought his Father's battles; can I doubt that as he passes over, all the trumpets will sound for him on the other side?"

\* \* \*

Once again. Our Mother knows us and we know her best and most truly in times of storm and stress, of perplexity and trial: as we think of the mothers in all lands, do we not see Her—our Motherland,—

"Mother of nations, Mother of heroes, not dispirited, not weak, but well remembering that she has seen dark days before; indeed with a kind of instinct that she sees a little better in a cloudy day, and that in storm of battle and calamity she has a secret vigour and a pulse like cannon. Do we not see her in her age, not decrepit, but young, and still daring to believe in her power of endurance and expansion."

And we, the children of the Empire, whose hearts perhaps peace has kept dumb before, yet now with one voice make answer,—

"There is no fight too fierce, no trail too long,  
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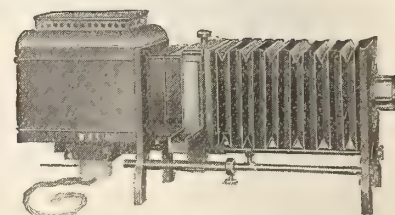
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# Church Life.

TORONTO, ONTARIO

THURSDAY, MARCH 18, 1915

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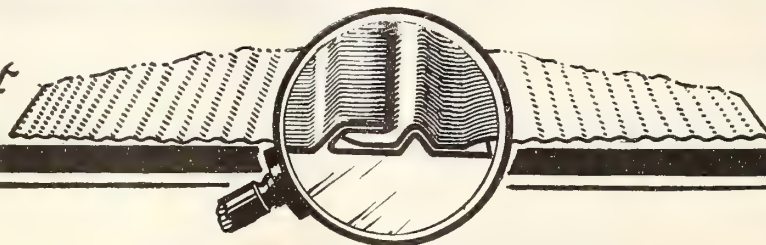
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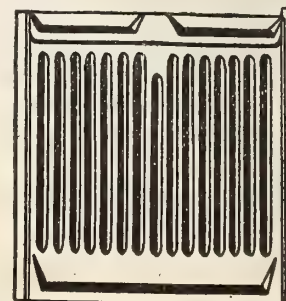
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# Church Life.

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## CHURCH LIFE

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## The Week

IN many of the primitive churches it was customary, to divide the nave from the choir and sanctuary by a screen or curtain which was

rolled back or drawn up, at the celebration of Holy Communion. The

screens still placed in many of our churches and cathedrals are probably a partial continuance of this custom.

One of the Fathers tells his flock that they are to believe that when the choir is thus thrown open to the nave or body of the Church, they are to believe that Heaven is opened and that the angels of God are ascending and descending at the Altar.

And this is a type of our relation to the worship of Heaven and of the Church at Rest,—realized in the Eucharist,—for the Altar becomes the Throne of God and unseen but veritably present are God and His Holy Angels,—and the white robed choir are no more really joining with us in that great act of worship than are the souls of those in the "place below the altar," the blessed ones to whom have been given white robes and who have been bidden to rest, until there shall be no more place of division between sanctuary and choir, or between the choir and the nave,—when the veil which hides them from us now will be rent in twain, and the Church at Rest and the Church Militant here on earth shall be joined in the Church Triumphant.

But even here as we bow our

heads at the singing of the Sanctus, hailing the coming of the King with His host of Heavenly Attendants to bless and heal His people, we are very, very near to Paradise, in "mystic, sweet communion with those whose rest is won."

THE words are a paradox for there is no such thing. Even

when many of our churches were locked from Sunday to Sunday, the

Spirit of God filled the places and the

air was alive with the prayers of the faithful. Much more so now when most of those churches stand open every day for those who know the power of prayer, who long to help in this great time of need and have little to offer but their prayers—perhaps the greatest gift of all.

One who took part in a day of continuous intercession held some time ago, writing about it afterwards, said it gave one a positive thrill of awe to come into that silent church and feel the atmosphere tense with the insistent petitions of many people for one object—the mercy of God on our nation. It made the veil seem very thin between the seen and the great Unseen. The need is still there and the churches are open, and to turn from our ordinary occupations at home or from the dust and noise of a down-town street and spend a few minutes in a so-called empty church gives one a sense of peace and uplifting strength that only those who take the trouble to try it can realize.

MEXICO must be having the time of her life, as no one, not even the United States, seems to have the time or the inclination to be bothered

about her. In some ways it is just as

well, for a possible way out of the Mexican tangle is to leave her alone until she has arrived at the same satisfactory solution as the Kilkenny cats. The men who in succession come to the top in Mexico do not seem the sort who will make her really great, but one never knows how soon out of the welter there may emerge the man to fill the call of the hour. We can only hope that it may be soon, and that it may result in a real national life for the much-vexed country. With great national possibilities and wealth, with a peasantry that could be trained into excellent

material, it seems a great pity that she should be spending her years in slaughter, assassination and robbery. At present all that we can say is that it seems better that she should kill her own people rather than that circumstances should cause them to be by outsiders, which is what forcible intervention would mean.

THE war has taught people geography and they actually know

the situation of such places as Alsace Lorraine, Galicia, Gallipoli and many

other sites with more unpronounceable designations.

We remember when educated Englishmen did not know even British Columbia, whether it was on the west coast of Canada, or the north coast of South America; and letters are still in existence addressed to Toronto, U.S.A. The natural connection of Esquimaux with the Esquimaux is now exploded by a distance of a few thousand miles and people have given up asking residents of New Westminster to call upon cousins in Montreal or New Orleans on a spare afternoon. The map of Europe is being studied as it never was before and increasing knowledge is being acquired as to the existence of Poles and Ruthenians, Roumanians and Czechs. Probably there is no race so devoid of interest in outside affairs as the English speaking people. They have no desire to know anything outside their own peculiar interests and in the past this has done them serious damage with continental nations. It has been looked upon as contempt, whereas it was rather a matter of studiously minding their own business.

WE have a right to be proud of the reports that are coming to us from the front—a right to rejoice in the manhood of our troops, and of the record they are

commencing on the world's battlefield.

**Canada's Army** We detest war, we are grieved over the long list of casualties, but at the same time what heart would not throb with proud gladness to hear that our men went into action bravely and cheerfully, and that they are proving that the men who live under the flag of the Dominion are shewing themselves worthy of the old traditions. And the traditions are very great and not easy to live up to. There are Old

Country regiments at the front whose battle flags are smothered with names of honour, names that have taken a great many years to accumulate. We in Canada can boast but few flags with historic names upon them, and even the names we shew are connected with local history. It is, therefore, a deeper cause for pride to hear of the courage of our men. Long may they uphold the honour of the Empire's name and fame.

THIS "Chant of Love," written by Helen Gray Cone, was suggested by Lissauer's "Chant of Hate," with which we are

familiar. It appeared in *The Atlantic*:

A song of hate is a song of Hell;  
Some there be that sing it well.  
Let them sing it loud and long:  
We lift our hearts in a loftier song:  
We lift our hearts to heaven above,  
Singing the glory of her we love—  
England!

Glory of thought and glory of deed,  
Glory of Hampden and Runnymede;  
Glory of ships that sought far goals,  
Glory of swords and glory of souls!  
Glory of songs mounting as birds,  
Glory immortal of magic words;  
Glory of Milton, glory of Nelson,  
Tragical glory of Gordon and Scott;  
Glory of Shelley, glory of Sidney,  
Glory transcendent that perishes not;  
Hers is the glory, hers be the  
glory—  
England!

Shatter her beauteous breast ye may;  
The Spirit of England none can slay!  
Dash the bomb on the dome of St.  
Paul's—  
Deem ye the game of the Admiral  
falls?

Pry the stone from the chancel floor—  
Dream ye that Shakespeare shall live  
no more?  
Where is the giant shot that kills  
Wordsworth walking the old green  
hills?

Trample the red rose on the ground—  
Keats is Beauty while earth spins  
round!

Bind her, grind her, burn her with  
fire,  
Cast her ashes into the sea—  
She shall escape, she shall aspire,  
She shall arise to make men free;  
She shall arise in a sacred scorn,  
Lighting the lives that are yet un-  
born;  
Spirit supernal, Splendour eternal,  
England!



## The Church in the West

THE associated missions of Edmonton and Cardston are an interesting experiment in the difficult work to be done by the Church in new and sparsely settled districts. They have now been at work for more than four years and their success suggests that similar missions might profitably be adopted in other parts of Canada. For my information concerning them I am indebted to the Occasional Papers issued in connection with the Archbishops' Western Canada Fund.

There are attached to the mission at Edmonton in addition to the head, Canon W. G. Boyd, twelve priests, nine laymen and four women. In Southern Alberta, at Cardston, Canon W. H. Mowat is the head and with him are associated ten priests and three laymen.

The general plan of work seems to be that the men belonging to the mission are assigned work in different districts by their head with the concurrence of the Bishop; they live in these missions thus assigned and meet for a few days every four months to take counsel and seek inspiration and renewed strength in association with their brethren.

At a meeting of Diocesan Representatives in England the following notes of an account of these missions were taken by a listener:—

Mowat made an extraordinary interesting speech. He devoted himself to the advantages of the method of associated work. He said that some time before Boyd's first visit to Canada in 1909 he had had a talk with an old-time rector in Southern Alberta, and they had both come to the conclusion that this was the only method that would really meet the situation.

If he were asked to say what he thought the main advantages of the method were he would say first "Fellowship in prayer." There is a tremendous temptation in the Canadian atmosphere—mental and spiritual, as well as physical—to be always on the rush, to think that you must be doing something and to leave out of life times of prayer and meditation. All men working out there feel this and it is the great advantage of the reunions held from time to time that they not only give the workers quiet times together, but help to reset the tone for each man. Incidentally he gave a very beautiful and touching account of one of the reunions held in the Southern Alberta Mission in its early days before the Cardston Central House was built, when

there were only three or four men in the mission. They had determined to hold their reunion out in the country; they crossed the American border with their horses and camped out by St. Mary's Lake, a little lonely lake in the Rockies, and Mowat celebrated the Holy Communion by the lakeside with an up-turned boulder for an altar.

After this fellowship in prayer would come—in the list of advantages of the associated work plan—"fellowship in work," and, what is not to be despised, "fellowship in recreation." He himself had been very much struck, he told us, by the growing sense of solidarity among the men of the mission. When they have their reunions and matters have to be settled, they very seldom have to take a vote, because they gradually seem to come to think together, and he, as chairman, is able simply to sum up what he feels to be the sense of the meeting.

Passing on from the notes of Canon Mowat's address something may be said about finance. In the first place a central mission house must involve a considerable expenditure that might otherwise be avoided. To offset this, however, the increased interest elicited by an associated group of missions as com-

pared with the same number of missions in isolation must be taken into account. A considerable saving, moreover, is apparently effected in the cost of maintenance. In the annual report for 1913 (the last I have) it is stated that the cost of maintenance at Cardston is about £92 and at Edmonton it is even less. Thus there appears to be good reason for concluding that the Brotherhood system is economical, even when the capital expenditure on a central mission house is taken into account.

As there seems to be a misapprehension on the point, it may be well to add, that at both Cardston and Edmonton it has been the policy to build small mission churches and houses and keep the clergyman right on the field. Nor are the quarterly reunions protracted enough to involve loss of prestige and the risk of the clergy getting out of touch with their people.

But whatever the merits of the plan may be there is one great difficulty in its extension. The difficulty will be to find men prepared to pledge themselves to undertake such work for a definite time. At Edmonton and Cardston the clergy have volunteered for four years. Without some such understanding it would be impossible to establish such work with a reasonable prospect of success.

G. H. B.



tem" of direct payment of stipends, and embracing some features from the system in use in the Diocese of Columbia, was drawn up.

With the consent of the Bishop it was decided at the archidiaconal meeting held in November, 1913, to install it in the Archdeaconry of Red Deer at the beginning of the new year.

The results so fully justified the hopes and expectations of the committee, and it received such hearty endorsement from the clergy in whose parishes it was tried that the Synod of 1914 adopted the report and canon and asked Archdeacon Dewdney to continue the system till the end of the year, and also decided to put it into effect throughout the diocese at the beginning of 1915.

The advantages have been manifold. It has put each clergyman on an independent basis as far as his stipend is concerned. He no longer looks to the individuals or to the wardens of his parish, upon whom, in some instances, responsibility sets very lightly, but receives his cheque for his monthly stipend direct from the diocesan treasurer and promptly at the first of the month.

The diocese assumes the responsibility of collecting from any parish that is in arrears, relieving the clergy of that burden.

It puts the relations between the parish and the incumbent and the diocese on a business footing and removes much of the cause for the reproach of the unbusinesslike conditions found in the conduct of church affairs.

A yearly agreement is entered into between the diocese and the parish, duly signed by representatives of both, by which the church agrees to maintain services, etc., in the parish and the parish agrees to contribute a fixed sum monthly toward the maintenance of the same.

## Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

### WOMEN AND THE CHURCH FRANCHISE

To the Editor:

Dear Sir,—My attention has lately been drawn to the announcements relating to women and the Church franchise. In Archbishop Matheson's diocese (Rupert's Land) the matter was brought up at one Synod and passed into law at the last one, held, I think, in November, 1914. In the Diocese of Columbia (I quote from the last issue of CHURCH LIFE) "the Synod passed a resolution permitting the women of the diocese the right to vote for churchwardens, church committees and lay representatives of the Synod. The motion was carried by a two-thirds majority."

The women of the Diocese of Huron are still "out in the cold," merely from the lack of a few clerical and lay votes to make a two-thirds majority. Why men should be ready to accept the services of women in church work and yet refuse them a voice in the management of its business affairs is difficult to understand.

In connection with this subject may I quote the Bishop of Southwell. He says: "To thwart the desire of women to serve with men in the councils of the Church would drive a good many women out of Church work into social, philanthropic or political work." To quote further—this is not in any sense a threat, it is simply a statement of national consequences—"Women as well as men are necessarily led to seek service in spheres where they can use their powers to the fullest extent and be least hampered by restrictions of an artificial kind."

Speaking on the same subject, the Archbishop of Canterbury said: "The educated woman is found more and more in the fields of social and philanthropic work and less and less in the fields of religious and Church work." These are the opinions of an Arch-

bishop and Bishop of the Anglican Church, both of them men of weight and wide experience. There are many other Anglican Bishops who think likewise, notably among them the Bishops of Lincoln, Hereford and Kensington. The first named says this: "No greater question has arisen in our times, and its close connection with women's work and status in the home, the Church and the nation is obvious. We want men to think seriously about it."

ELIZABETH M. TILLEY.

London, March 10th.

### ARCHDEACONRY OF RED DEER

"The Stipend Problem in Mission Fields and its Solution."

The most difficult problem in the carrying on of the Church's work is, in this Archdeaconry as is the case in all mission fields, the difficulty of securing suitable clergymen, or indeed of securing clergy at all, and secondly of retaining them in fields that call for more or less self-sacrifice, where distances are great and discomforts many.

One of the greatest obstacles has been the high cost of living, combined with the unsatisfactory method which was in vogue of paying stipends, by which a clergyman was directly dependent on the people for his salary, which often, through neglect and lack of responsibility, was unpaid, placing the clergyman in the dilemma of either performing the humiliating task of collecting it himself or going without. Very few would stoop to the former and consequently went without.

The results were that a clergyman had the choice of plunging into debt in order to live or seeking work elsewhere, and the diocese has lost many excellent workers who were compelled through force of circumstances to leave.

Matters were felt to be so unsatisfactory that a committee was appointed at the Synod held in Calgary in 1913, consisting of the Ven. A. J. B. Dewdney, Archdeacon of Red Deer, Canon Webb and Mr. W. A. Geddes, to investigate the whole matter and report to the next Synod.

After several months of patient investigation a report, embodying a canon, which was a modification of what is familiarly known as the "Quebec sys-

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## THE PASSION

NEXT Sunday, the fifth Sunday in Lent, generally known as Passion Sunday, reminds us how close we are getting to the end of Lent, and to the day when we remember the death of our Lord upon the Cross at Calvary. It seems at this present time that the attention of all people should be called more emphatically than usual to this event. It is the greatest event in the history of the world; it has done more for the good and happiness of mankind than any other act in the world's long catalogue of great men and great deeds; it brings to our memory the thought of God's pity and sympathy for the sorrows and distresses of His children; and it tells us of One to whom we can turn with confidence in this our time of trouble and necessity. None of us are sufficiently awake to the sorrow of God in this war, to the pain and misery which death dealing ambition inflicts on the heart of Him who had not where to lay His head, and Who was born into the world as the Prince of Peace. For this we are all guilty, for the war is the outcome of all those many things that cause man to drift away from his true happiness. Our own personal materialism, our increasing love of luxury, of having a good time, and our gradual disregard of and contempt for the will of God are the causes that underlie the greatest disaster of the centuries. Money has taken a place in the world that is has never had before since the Christian era. It is the object of worship, it is regarded as the solution of all claims, even of God's claims upon us, for many people feel that a cheque or donation discharges their liabilities to God and their fellowman. Art is valued by the price it can fetch, the artist by the size of his fees, a book by the number of its copies that can be sold. Even in the ministry the salary of a successful preacher is spoken of as a guarantee of his solid success. This is but a phase of the whole ghastly conditions of the civilized world generally. Men do not want God, they have no pity for God, and they have no regard for God's will. They want the enjoyments of life, the gratifications that material life can give, and they pursue these things so feverishly that they have not the time, even if they had the inclination, to think upon God. And yet, underneath it all lies the possibility of the true human nature, the soul capable of consciousness and love of God, the life of honour and self-sacrifice for God and humanity. Nothing in these days can so powerfully draw men's thoughts to these facts as the old, old story of the death of Christ. Its heroism, its innocence, its unselfishness, its loving consideration for all the needs and distresses of human life must and do draw all men unto Him. As He said, "I, if I be lifted up, will draw all men unto Me." and still there is the power if only we turn our thoughts to Him. We talk of the horrors of war, of the desire for peace, and many are praying that the peace may come soon. But of what avail will the peace of the world, the calm accord of civilization be to one whose soul is torn with the horror of personal sin, whose heart is a stranger to the peace that comes from a reconciliation with God? How long would a peace of convention, a peace that will have to come from the crushing of one or more nations, last, unless there is also the raising of the standard of national and individual life? Songs of hatred, prayers of hatred, ignoble ambitions, false ideas of God, as the God who will support what is wrong, will still remain and fester like a sore in national history, until whole nations return into communion with God, and learn to love God better and to care more for His love and approval. It will be true after the war, as it was before, that there is "No peace, saith my God, for the wicked."

## Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

*Ques.*—What was referred to by Daniel and mentioned by our Lord in St. Matt. 24:15, and is the time referred to still in the future?—A. L. W.

*Ans.*—The whole expression is supposed to refer to the fall of Jerusalem. The holy place may be either the city or the land and the abomination probably refers to the heathen occupation by the armies of Titus. When Daniel prophesied he would not necessarily know how the prophecy was to be fulfilled. It may have been an idol altar in the Temple area. See 1 Mac. 1:54.

*Ques.*—What are the facts in regard to the consecration of Samuel Seabury and the source of his orders?

*Ans.*—The following answer has been kindly furnished us by Professor A. W. Jenks, of the General Theological Seminary, New York:—Seabury was ordained deacon on December 21st, 1753, by John, Bishop of Lincoln, acting at the request and in the stead of the Bishop of London, at Fulham Palace. Two days later, December 23rd, at the same place, he was ordained priest by Bishop, Bishop of Carlisle, also acting for the Bishop of London. He was consecrated to the Episcopate on November 14th, 1784, at Aberdeen by Robert Kilgour, Bishop of Aberdeen and Primus of the Scottish Church, Arthur Petrie, Bishop of Ross and Moray, and John Skinner, Coadjutor Bishop of Aberdeen, in the Chapel of Bishop Skinner. The consecration took place in the presence of a considerable congregation, both clerical and lay.

The Bishops who acted as consecrators of Seabury traced their episcopal succession to four Bishops, James Sharp, Archbishop of St. Andrew's, Andrew Fairfoul, Archbishop of Glasgow, Robert Leighton, Bishop of Dunblane, and James Hamilton, Bishop of Galloway, who were all four consecrated on December 15th, 1661, at Westminster Abbey, by Sheldon, Bishop of London, Morley, Bishop of Worcester, Sterne, Bishop of Carlisle, and Lloyd, Bishop of Llandaff. Their succession is therefore the same as the succession of the Bishops who consecrated White, Provost and Madison, the next three after Seabury in the American line. Of these four consecrated on December 15th, 1661, two were in priests' orders before election to the episcopate and the remaining two were successively ordained to the diaconate and priesthood previous to their consecration.

The Bishops who consecrated Seabury are known as "non-juring Bishops" because they were the continuation of the episcopate which had refused to take the oath of allegiance to William of Orange as rightful sovereign in succession to James VII. (James II. of England). The Scottish non-juring Bishops are not episcopally descended from the English non-juring Bishops. In Scotland the entire episcopate refused to take the oath.

The case of three men consecrated for the Scottish Church in 1610 has no connection with the present succession, as the line came to an end in 1662. On October 21st, 1610, Spottiswood, Lamb, and Hamilton who had been superintendents under Presbyterianism in Scotland with the title of "bishop", but without valid episcopal orders, were consecrated to the valid Episcopate in the Chapel of London House by Abbott, Bishop of London, Andrewes, Bishop of

Ely, and Montague, Bishop of Bath and Wells. The three had not been episcopally ordained, but were only in Presbyterian orders, which the Church of England does not recognize. Their consecration was therefore a consecration *per saltum*, that is by one act they were set apart to the highest of the three-fold orders instead of passing successively through the diaconate and priesthood. As the Episcopate includes all the functions of the Christian ministry, consecration to that office without passing through the intermediate grades has always been held by the Church to be valid and has occurred in some notable cases. The objection alleged of Archbishop Bancroft to ordaining these men to the priesthood before consecrating them to the Episcopate, on the ground that to do so would cast discredit upon the ministry of the "reformed churches," has no more significance than that the Church was facing a new problem which had arisen as one result of the schism from the Church under the continental reformation movement, and that there were some different opinions on the status of those not episcopally ordained. The opinions held by some in those days that there might be exceptions to the Church's rule for valid ordination have not been upheld by the final action of the Church in general nor the Church of England. It is not scientific historical method to deduce general principles from exceptional and isolated statements or acts.

## SUNDAY SCHOOL COMMISSION

### SEMI-ANNUAL MEETING

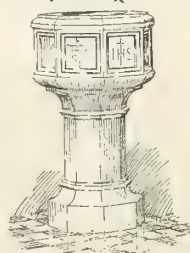
The semi-annual meeting of the Sunday School Commission will be held on Monday and Tuesday, April 12th and 13th, at Fort William. The Executive Committee will meet on the evening of the former date and the Commission on the morning of the latter.

### TEACHER TRAINING EXAMINATIONS

The annual examinations in both the First Standard and the Advanced Standard Teacher Training Courses prescribed by the Sunday School Commission of the General Synod, will be held wherever there are candidates on Saturday, April 24th, 1915.

Incumbents of parishes, or superintendents of Sunday Schools, where there are candidates, are requested to notify the General Secretary of the Commission, 137 Confederation Life Building, Toronto, not later than March 31st, how many sets of examination papers they will require in each of the courses, stating clearly on which part or parts of these courses the candidates intend writing. All such applications should be accompanied with a fee of 25 cents for each candidate. Papers will be forwarded to such incumbents or superintendents in time for the date set for the examinations, together with a copy of the rules and regulations governing the conduct of the same.

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### CALGARY

The Bishop spent Sunday, March 7th, at Nanton, Rev. James Cartledge priest-in-charge. The congregations morning and evening were excellent. At the morning service ten persons were confirmed. In the afternoon the Bishop visited the Sunday School and was well pleased with the intelligent answers of the pupils.

There will be no meeting of the Synod of the Diocese this year.

The Rev. H. M. Henderson, who has been for some time in the Calgary General Hospital, expects to return home shortly.

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### EDMONTON

The Lord Bishop of the diocese will administer the Rite of Confirmation in All Saints' pro-Cathedral on Wednesday evening, March 24th.

The names of the special preachers at the pro-Cathedral on the Sunday evenings during Lent are as follows:—February 21st, Rev. R. T. Ingram-Johnson, M.A.; February 28th, Rev. C. Carruthers, M.A.; March 7th, The Right Reverend the Bishop; March 14th, Rev. Canon Howcroft, M.A.; March 21st, Rev. W. Everard Edmonds, M.A.; March 28th, Ven. Archdeacon Webb, D.D.

The Anglican Sunday School Association held its monthly meeting in All Saints' schoolroom on March 9th when a most able paper was given by Archdeacon Webb on "How to Teach the Prayer Book."

The anniversary meeting of the Mothers' Union will be held in the pro-Cathedral on March 25th, when Bishop Gray will be the special preacher.

A meeting of the G. F. S. associates and members was held on Friday, February 5th. At eight o'clock Canon Boyd conducted a service in the College chapel. Afterwards a pleasant evening was spent at the rectory with Canon and Mrs. Boyd.

#### CHRIST CHURCH

The Bishop of the diocese visited this church on Sunday, February 21st, and at the Sunday School session presented the certificates and diplomas of the successful candidates who wrote on the recent Sunday School Commission examinations.

A social was held at St. Mark's mission on February 15th, and another on Shrove Tuesday at St. John's, Jasper Place, to welcome Rev. G. N. Finn, M.A., who has been appointed assistant at Christ Church.

#### HOLY TRINITY

An excellent lantern lecture on "Leper Work in China" was recently given under the auspices of the Junior W.A. by the rector, Rev. C. Carruthers.

The mission church of St. John the Evangelist is making steady progress, and the W.A. has been doing especially good work under the leadership of Deaconess Field. The men of the parish have organized a minstrel troupe which

has given several good programmes. A mission lecture with lantern views was given on March 12th by Rev. W. H. Davis, of St. Peter's, and was much enjoyed.

#### ST. LUKE'S

The parish held a social evening and supper on Monday, February 15th, in honour of the men in the district who have volunteered for active service. A programme of music was enjoyed by all.

#### ST. PAUL'S

A very interesting and instructive lecture on English Church History was given in the schoolroom on Thursday, February 11th, by Rev. W. F. Webb. The lecture was illustrated by lantern slides and was much appreciated by those present.

A large and appreciative audience greeted Rev. W. Everard Edmonds on Tuesday, March 2nd, when he gave his popular monologue, "David Copperfield," on behalf of the Belgian Relief Fund.

#### ST. FAITH'S

On Shrove Tuesday an excellent entertainment was given in the interests of the Choir Fund when a patriotic play by Barrie was presented. The North Edmonton Minstrels also contributed to the pleasure of the evening.

#### ST. ANDREW'S

During Lent the rector is giving a weekly lantern service, the "Life of Christ" being the illustrated subject.

#### POPLAR LAKE

The Tenth Edmonton Troop of Boy Scouts held their first church parade at Poplar Lake Church recently. They brought with them their banner which, at the beginning of the service, was solemnly dedicated to their special use.

### HURON

#### WOMEN'S AUXILIARY MEETING

A large number of delegates from many points in Huron Diocese were in London on March 9th, 10th and 11th to attend the twenty-eighth annual sessions of the Women's Auxiliary to the Church of England. Mrs. Sage, of London West, is the president. The meetings opened on Monday night, March 8th, by a gathering of the educational committee in Cronyn Hall. On Tuesday morning in St. Paul's Cathedral, Bishop Williams preached and with local city clergymen administered Holy Communion. The thank-offering from the different branches was presented at this service. In the afternoon the board of management convened and the junior branches of London were addressed by Miss Trent, of Japan, and the Bishop. An informal evening session took place on Tuesday night in Cronyn Hall, when Miss Trent was the speaker. On Wednesday roll call, address of the president, reports of officers, and voting of the funds occupied most of the day. At night at an open missionary meeting Rev. Canon Gould and Bishop Williams gave addresses. Thursday morning's session was devoted to unfinished business. The convention came to a close at 3 p.m. by a quiet hour and Bible reading by the Bishop.

#### SANDWICH

Rev. H. Dobson Peacock, rector of St. Stephen's Church, has received official notification of his appointment as chaplain for the 33rd Battalion.

#### CHATHAM

On March 7th Rev. W. J. Spence observed the sixth anniversary of his coming to this city. There were two celebrations of Holy Communion at which most of the communicants were present. Mr. Spence came to Holy Trinity from Milverton, where he was instrumental in the erection of a beautiful

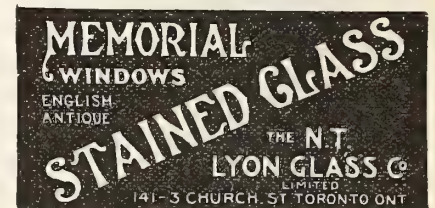
new church. His six years here have been the most prosperous in the history of Holy Trinity. Nearly \$5,000 has been spent in improvements, including new roof, decorating church, baptistry, new seating, litany desk, lectern, pulpit, rood screen, cathedral choir stalls, credence table, altar, altar cross and altar lights, etc. A new choir vestry has been added and the rectory has been much improved. There have been 150 candidates presented for Confirmation in six years, being over sixty per cent. of the total number confirmed in the forty years of the church's existence. The attendance at Holy Communion has been the largest on record. Every department of the work shows progress and the attendance is large at all services.

#### WINDSOR

A week's campaign to free All Saints' Church of debt before Rev. Arthur Carlisle, the rector, left with the 18th Battalion as chaplain, resulted successfully in the raising of \$14,000.

### MONTREAL

St. Martin's Church was formally dedicated by the Bishop of Montreal, when it was reopened for worship on March 7th, after being closed more than a year, owing to a partial collapse of



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the building, which occurred in February of last year.

The Bishop was the preacher. Besides the Bishop and the Rector, Rev. W. W. Craig, the service was taken part in by Rev. Dr. Rexford, principal of the Diocesan Theological College, Venerable Archdeacon Norton and Rev. Dr. Roy.

The rector, in referring to the re-opening of the church, when he gave out the notices for the week, announced that, with the renovating, a new baptistry had been added in the north transept, through the generosity of Mrs. J. R. Meeker, one of the congregation.

## NEW WESTMINSTER

W. A.

The Diocesan Board of the Women's Auxiliary met this month in St. James' schoolroom. The reports from all branches were most encouraging. The thank-offering secretary had given out seventy-one boxes in the past month. The extra-cent-a-day treasurer reported three new branches and the amount in hand \$31.37. This money was voted to Capital Hill Mission. The Leaflet treasurer's balance amounted to \$74.10. Mrs. Kirby, the Babies' Branch secretary-treasurer, reported thirty-six new members.

The keenest interest is being taken in the social service work in which it is hoped the W. A. will speedily take part. A resolution for the branches to discuss before the annual was sent out from this March meeting.

The Bishop of the diocese made an earnest appeal for help in the Japanese work throughout the diocese, not alone in Vancouver. At Steveston there are over 1,000 Japanese and numbers of them settled all along the coast.

Rev. F. C. Kennedy says that he finds himself already with more work than he can accomplish alone.

A regular night school has been established in the east end, where English and the Bible are being taught and fifteen men attend regularly. A request has come from a place outside Vancouver for Sunday visits to the Japanese there and three other districts would welcome branches of the night school. Some of the laymen of the Church are most kindly helping to keep the work going. It is to be hoped that Mr. Cana, who will shortly complete his course at St. Mark's Hall, will be allowed to give his whole time to this work and that he be provided for as a paid worker.

Amongst the many resolutions passed at this Board meeting the following one met with the heartiest response—"That the Diocesan Board of the Women's Auxiliary respectfully request the Synod of the Diocese of New Westminster to take such action as it may deem necessary to secure the use of the Lord's Prayer, the reading of Holy Scripture and the teaching of morals in the public schools of British Columbia.

Rev. C. W. Shortt gave a very interesting address on the work in Japan.

Rev. H. Edwardes took the noon-hour service and spoke on the subject of "Christian Unity."

### REPORT OF CHINESE MISSION January, 1915

My Lord (Mr. Chairman), Gentlemen:—I am glad for this opportunity to tell you a little of the work we are doing among the Chinese in our city.

In this city we have about 6,000 Chinese and only three Christian missions—the Methodist, Presbyterian and our own Anglican Mission. Our Mission is the smallest of these three. This can be accounted for by the following:—

(1) The locality is not convenient, being quite a distance from the Chinese quarter.

(2) The building itself is inadequate to meet the demands of our work.

(3) At the Methodist and Presbyterian Mission they have lady missionaries to look after the women and children; this, of course, is a valuable asset to these missions.

Regarding my work, there are four phases which I would like to put before you:—

(1) *Our Evening School.*—The average attendance is about sixty boys. The teachers come from various city churches and give their services voluntarily. We teach the boys English, beginning at the alphabet, using as a text book English and Chinese Reader, issued by the American Tract Society. As the scholars become acquainted with English and as soon as they are able to do so, we teach them to read the Holy Scriptures in English. (Our small room is overcrowded every night.)

(2) *The Services.*—Every night after the lessons I give a short Bible reading. On Wednesday night we have a special service at 9 o'clock; this lasts for one hour. The congregation is composed of boys who are attending the school. A similar service is held on Friday nights. On Sundays—Sunday School from 3 to 4 o'clock; evening service from 8 to 9.30 o'clock. At this service of course we use the Book of Common Prayer of Church of England.

(3) *Y. M. C. A.*—We have also in connection with our mission a Y. M. C. A.; this is an association which exists for the promotion of Bible study and qualification for definite Christian work. I am grateful to say that many of our Christian young men attend the classes held in connection with this association regularly. The results of these classes are widespread. Many of our countrymen have carried the seed of the gospel from here to my native land. There may it take root and grow bearing much fruit to the honour and glory of our Lord.

(4) *Visiting.*—I visit the hospitals as frequently as possible, usually once a week, and also visit nearly every afternoon of the week.

In spite of our being very handicapped by inadequate premises the work is growing. The work being done this year manifests signs of great progress. The attendance at the night school classes is very large, being as far as I can gather the largest in the history of the mission. During the year 1914 we are grateful to God for four members who have been baptized and for four who were previously baptized, and who have since been confirmed. During the time the mission has been conducted we have had 32 baptized and 20 confirmed. Pray earnestly that these may "Daily increase in the knowledge and love of God," and that many more may be brought to Christianity.

I need say nothing regarding the need of the work in our city, the need of its being continued, the need of larger premises, the need of having our premises nearer to the Chinese quarters; these needs are known to all of you. I simply say that my chief and only aim is to bring men to a knowledge of God as it is revealed to us in Christ Jesus.

When the Chinese attend our Mission for the first time they bring with them Confucianism, Buddhism and Taoism, holding these religious beliefs firmly, but the Light of the world dawns upon them and it is my joy to witness many changes in their hearts and lives. The Chinese need Jesus. We need more workers.

Brethren, pray for us that the word of God may have free course and be glorified.

GEORGE LIM YUEN,  
In Charge.

## NIAGARA

WOODBURN

The fourth annual meeting of Christ Church Branch of the Women's Auxiliary was held at the home of Mrs. Em-

# OUR LENGTH OF LIFE WOULD BE GREATLY PROLONGED

PROF. METCHNIKOFF

One of the world's greatest scientists has specifically stated that if, in infancy, our colons could be removed, we would be freed from the most prolific cause of human ailments, and live perhaps twice as long as now.

This is a strong statement, but not so surprising when we know that physicians are agreed that 95% of all illness is caused by accumulated waste in the colon (large intestine); that the first step a physician takes in all cases of illness is to give a medicine to remove that waste—and that probably more drugs are used for that purpose in this country to-day than for all other purposes combined.

The foods we eat and the manual labor or exercise that we fail to perform, make it impossible for Nature to act as thoroughly as she did in the past, in removing this waste, and so we are all, every one of us, affected by it.

This, and this alone, is responsible for the conditions known as "costiveness," "constipation," "auto-intoxication," "auto-infection," etc., which are all the result of accumulated waste.

You see, if the presence of this accumulation would make itself evident to us in its early stages, we would be better off, but it does not and there lies the pernicious danger of it.

For this waste is the worst of poisons, as we all know—an atom of it in the stomach would inevitably produce Typhoid; and the blood constantly circulating through the colon, absorbs and is polluted by these poisons, making us physically weak and mentally dull, without ambition and the power to think and work up to our real capacity.

You know how completely a bilious attack will incapacitate you, and it is safe to say that such a complaint would be absolutely unknown if the colon were kept constantly free of accumulated waste.

Now, the reason that physicians agree that 95% of illness is due to this cause is that it weakens our powers of resistance so much as to make us receptive to any disease which may be prevalent, and permits any organic weakness we may have to gain the upper hand.

The effect of drugs is only temporary; they force Nature instead of assisting her, and the doses have to be constantly increased to be effective at all. Here is what the journal

of The American Medical Association says:—

"Every drug exerts a variety of actions, but only a few of the actions of any drug are of benefit in any given condition; the others are negligible or detrimental."

It may be surprising to you to know, however, that over a million Americans and Canadians have learned and are now practising the surest and most scientific method of keeping the colon consistently clean and free from accumulated waste.

Who have proven that by an occasional Internal Bath, taking about fifteen minutes of their time, their blood is kept pure, their intellects bright, their minds clear, their bodies strong and vitally powerful, their nerves relaxed, and every part of their physical being in perfect tune, therefore, it naturally follows, in perfect health.

Perhaps you will be interested to know just what an Internal Bath really is—and while it cannot be described in detail here, it is no more like the commonly-known enema than a vacuum cleaner is like a whisk-broom—but it uses the same medium—Nature's own cleanser and purifier—warm water.

Some years ago Dr. Charles A. Tyrrell of New York City was in a most serious condition — at the point of death, according to physicians who were summoned to attend him, and by the principal of Internal Bathing referred to here, and nothing else, he effected a complete recovery.

Since that time Dr. Tyrrell has specialized on Internal Bathing alone, and has devoted his entire time, study and practice to this mode of treatment.

The result of his researches, study, and practical as well as scientific, experience on the subject, is summed up in a little book called "The What, the Why, the Way of Internal Bathing," which can be obtained without a penny of cost by simply writing to Chas. A. Tyrrell, M.D., Room 193, 280 College Street, Toronto, with a mention of having read this in CHURCH LIFE.

There are many practical facts about the working of the digestive organs which everyone should know, but very few do, and inasmuch as the margin between good and ill health is inconceivably narrow, and it is apparent that so very little trouble is necessary to keep well and strong in advanced years as well as in youth, it seems as though everyone should read this treatise, which is free for the asking.—Adv't.





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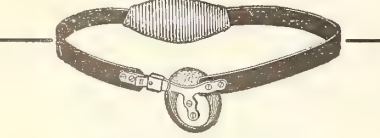
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mitt Twiss on Thursday and although the day was stormy the meeting was well attended. Rev. G. M. Thompson presided and the following officers were elected for the coming year:—Honorary president, Mrs. G. M. Thompson; president, Mrs. Twiss; vice-president, Mrs. Wm. McEvoy; secretary, Mrs. Walter Daw; treasurer, Mrs. Arthur Daw.

The different reports were read which showed the W.A. to be in a flourishing condition. In the past year the pledges have all been met. A. Ball sent to the Sarcee Home \$50, given towards shingling church, and have a balance on hand of \$69.61 towards a new parish hall.

### ANNUAL MEETINGS OF W.A.

The annual meeting of the Women's Auxiliary of the combined parish of Stoney Creek, Bartonville, VanWagner's Beach and Burlington Beach was held recently in each place, and judging from the reports presented splendid work was accomplished during the year. In this large and scattered parish there are four Senior branches, 1 Girls' branch, two Junior branches and one Babies' branch. The Rev. Canon Davis presided and opened the meetings with prayer and gave an address, congratulating all upon the work accomplished and the interest shown in the missionary work of the church and the work among the poor of the parish during the winter.

The following officers were elected for the ensuing year:—

Stoney Creek—Hon. president, Mrs. W. Grieve; president, Mrs. W. G. Davis; vice-presidents, Mrs. W. Denne and Mrs. A. E. King; treasurer W.A., Mrs. (Col.) VanWagner; secretary, Mrs. J. B. Davis; Leaflet secretary, Mrs. D. Corey; Girls' superintendent, Miss Grace Davis; Junior superintendent, Mrs. Golder; rector's representatives, Mrs. Heard, Mrs. Scott; literature secretary, Mrs. J. McNeilly.

During the year this branch made many articles of clothing for the poor of the parish, sent a bale to the Day Star Indian Reserve and donated to the Deanery bale. There are thirty members. Amount raised for all purposes and expended was \$170.

St. Mary's, Bartonville—Hon. president, Mrs. John Waller (Japan); president, Mrs. W. G. Davis; vice-presidents, Mrs. Cameron Gage and Mrs. Bearman; secretary, Mrs. Burlton; treasurer, Mrs. Ireland; thank-offering treasurer, Miss Hattie Syer; Leaflet secretary, Mrs. Sinclair; literature secretary, Miss H. K. Noble; superintendent of Babies' branch, Mrs. Bearman; rector's representatives, Mrs. Waller, Mrs. J. Tregunno.

Amount raised for all purposes about \$100. This branch did good work during the winter for the poor of the parish, also sent a bale to Day Star Indian Reserve and Deanery bale. There are sixteen members and missionary study on the "Awakening of India" was much enjoyed under the leadership of Miss Noble.

St. James' Church, VanWagner's Beach—President, Mrs. W. G. Davis; vice-president, Mrs. S. Lottridge; treasurer, Mrs. A. Phibbs; secretary, Mrs. Hutchinson; Leaflet secretary, Mrs. J. Roderick; Junior superintendent, Miss Lizzie Davey; thank-offering treasurer, Miss Ella Lutz; rector's representatives—Mrs. Egan, Mrs. Davey.

The amount raised by this branch was about \$260; members, 16. Contributions were sent to the Belgian Relief Fund, barrels of apples to Chapleau Indian Boarding School and the usual bales and pledges were sent in; the balance on hand to be expended in alterations to the church building on the Beach.

Burlington Beach Church.—Hon. president, Mrs. W. G. Davis; president, Mrs. W. McKenty; vice-president, Mrs. Armstrong; secretary, Mrs. Ben Morgan; treasurer, Mrs. N. Waterbury; emergency treasurer, Mrs. Armstrong;

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literature secretary, Mrs. B. Morgan; rector's representatives, Mrs. Fletcher, Mrs. Davey; thank-offering and Leaflet secretary, Mrs. E. McCann.

During the year this branch raised the sum of \$225 and worked for the Red Cross Society, met their usual pledges in full, sent bales to Day Star Indian Reserve and the Deanery bale, besides help-

ing in the general expenses of the church. There are twenty members on the roll and all the meetings were largely attended.

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cred on successive Thursday evenings during Lent, upon the general theme, "The Religion and the Religious Life of our Allies," has been opened most auspiciously by Dean Llwyd, whose theme was a land in which he has travelled extensively and knows well—"Russia." Members of the Russian congregation to which Rev. V. E. Harris is so effectively ministering sang a number of hymns in their native Russian. In the large audience were churchmen from all the city parishes and from Dartmouth, as well as a number from other parts of the province.

The other lectures of the season with their subjects are as follows:—

"Belgium"—Archdeacon Armitage.  
 "Japan"—Rev. H. W. Cunningham, Rural Dean.  
 "Servia and Montenegro"—Canon Vroom, of King's College, Windsor.  
 "France"—His Grace the Archbishop of Nova Scotia.

Canon Powell, President of King's College, Windsor, came to Halifax a few days ago and delivered a truly illuminating address at a largely attended meeting of the Sunday School Institute. His kindness in consenting to come was very fully appreciated.

Sunday, February 28th, was observed in the Anglican churches throughout Nova Scotia as a day of special prayer for students.

Next week the Alexandra Society of King's College hold its annual meeting in Halifax and the reports, notably those dealing with the finances, will show the past year to have been the most successful one in the history of the society of whose splendid work and un-

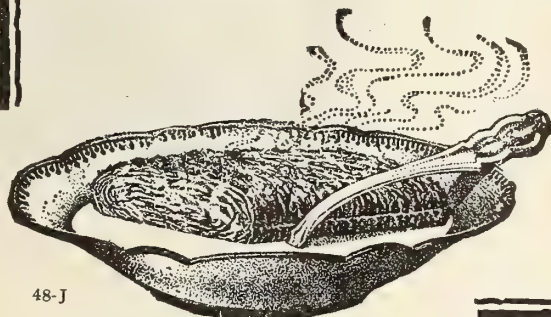
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wavering loyalty none are more warmly appreciative than His Grace the Archbishop of Nova Scotia and Canon Powell. When Miss Waugh, the latter's secretary, visited Halifax a few days ago, the treasurer of the Alexandra sent back by her, as a contribution to the fund for furnishing the new women's building, \$146. In their lexicon is indeed no such word as fail.

## ONTARIO NAPANEE

Sunday, March 7th, was decidedly a red letter day in the Parish of Napanee, when the Bishop of Kingston held an ordination service in the morning and a confirmation service in the evening in the Church of St. Mary Magdalene. The music was well rendered at all the services. At the ordination service held at 10.30 a.m. the following were present: The Bishop of Kingston, the Vicar, Rev. J. H. H. Coleman, Canon Fitzgerald, examining chaplain, St. Paul's, Kingston, the Rev. Sydenham Lindsay, staff bearer, Kingston, Revs. R. W. Irvine, Selby, C. E. S. Radcliffe, Deseronto, and three deacons, Revs. L. G. Osborne Walker, Bannockburn, R. Crozier Magee, curate St. George's Cathedral, Kingston, and W. G. Lansberry, Parham. Canon Fitzgerald was the ap-

pointed preacher. The laying on of hands by the Bishop and clergy present on the head of each deacon separately after the invocation of the Holy Spirit and prayer, was a very impressive and solemn moment in the beautiful service and can never be forgotten by those so ordained in the Church of God. At least 150 communicated at this service.

The sacred edifice was again filled at 7 p.m., when the Vicar was duly instituted by the Bishop and the following memorials dedicated by his Lordship: A cross, a pair of brass vases and a brass alms dish in memory of Reuben Morris Wright and a brass altar desk in memory of Mary Cobb, wife of Robert Light, for use in the chapel. Then the Bishop confirmed a class of three males and eight females, the Vicar presenting and Canon Fitzgerald acting as chaplain and staff bearer. The Bishop preached.

Every kind of good wish goes forth to the Vicar, Rev. J. H. H. Coleman, for a most happy and useful tenure of office.

## PARISH OF ROSLIN

The Rev. John Lyons, M.A., conducted his farewell services in the parish on Sunday, February 28th. The following gifts were dedicated on this occasion:

In St. Paul's Church, Roslin—Quarter cut oak altar and reredos to the memory of the late Mr. and Mrs. John Wilson; presented by the family. Quarter cut oak bishop's chair; presented by T. J. Kelly and family. Brass altar cross, to the memory of late Mr. and Mrs. Geo. Emerson; presented by the family.

In St. John's Church, Moneymore—Brass altar cross; presented by the W.A. of St. Paul's Church, Roslin.

In Christ Church, Thomasburg—Brass lectern; presented by Mrs. Graham in memory of late Mr. and Mrs. John Suttle.

On Friday evening, March 5th, the three congregations of the parish met in the Chosen Friends' Hall and tendered Mr. and Mrs. Lyons a farewell, presenting them with an address and well filled purse. Mr. Lyons leaves to take

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### DIVIDEND NO. 75

NOTICE IS HEREBY GIVEN that a dividend of Two and One-Half per cent. (2½%) has been declared upon the paid-up Capital Stock of this Corporation for the quarter ending the 31st of March, 1915, being at the rate of Ten per Cent. (10%) per annum, and that the same will be payable on and after the 1st day of April, 1915.

The Transfer Books of the Corporation will be closed from Monday, the 22nd, to Wednesday, the 31st of March, both days inclusive.

By order of the Board.

A. D. LANGMUIR,  
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## DEATH

**BALLARD**—At midnight, Tuesday, March 9th, 1915, at her late residence, Georgina Elizabeth (Wingate), daughter of the late Dr. John Turquand, of Woodstock, beloved wife of Rev. John Maclean Ballard, of St. Anne's Church, in her 69th year.

Rev. R. H. Bonlteel, of Coe Hill, has been offered and has accepted the rectorship of the parish of Roslin and takes charge on Sunday, March 14th.

## MAYNOOTH

Two beautiful brass altars have been presented to the Church of the Holy Trinity, also an altar railing and credence table.

The Altar Guild are busy making white hangings for Easter.

## RUPERT'S LAND

The special preachers at the Wednesday evening Lenten services of St. John's Cathedral are the Rev. R. C. Johnstone, Rev. Canon Garton, Rev. R. B. McElheran, Rev. G. H. Broughall and Rev. F. W. Goodeve. During Holy Week special services are being arranged by St. John's College Church Society when addresses on the Cross will be given by the Dean and Canons of the Cathedrals.

On the 22nd of March Canon Murray will deliver a paper on "Some German Apologies for the War" to the A.Y.P.A.

The jubilee year of Archdeacon Fortin's ordination commenced Friday, March 12th. The anniversary was commemorated by a special sermon delivered by Archbishop Matheson on Sunday, March 14th, at Holy Trinity Church, of which the Archdeacon has been rector for forty years.

On Sunday evening, March 14th, at St. Andrew's, Sturgeon Creek, His Grace confirmed eighteen candidates, worshippers at St. Andrew's presented by the rector, Rev. S. Swalwell, six candidates from St. Mary's mission, Charleswood and six from St. Augustine's mission, Kirkfield Park, presented by the Rev. H. C. Cox. Special music was rendered and the service was of a most impressive tone.

## TORONTO

The Bishop concludes his course of sermons in St. Alban's on Sunday. On Wednesday he preached at All Saints', Collingwood, and this (Thursday) evening will address the Junior Auxiliary of St. Alban's on "A Trip to the Northwest." On Sunday evening next he will hold Confirmation in the Church of the Epiphany, Toronto.

## TORONTO

On Wednesday, March 10th, the Rev. James Morton died at his home in Parkdale. Mr. Morton was in his ninetieth year. He was born in County Cork, Ireland, the son of the late Rev. James Morton, senior, rector of Newmarket, Ireland, and who lived in "Rehoboth House," Dublin.

Deceased received his education at Trinity College, Dublin, and was ordained in Trinity Church, New York. After being ordained he served the American Church for some years. He came to Canada in 1864, and in the missionary days of the Church held charges in Brighton, Welland and Jarvis, in the Diocese of Niagara. He was rector last at Fergus, Ont., from which charge he retired twenty years ago, since when he lived in Toronto. May he rest in peace.

The annual meeting of the Church of England Deaconess and Training School took place on March 11th in the Church of the Redeemer schoolhouse. The Bishop of Toronto was in the chair. Reports of the work were read by the secretary, Mrs. Trus; treasurer, Mrs. I. R. Burpe; for the senior associates, Mrs. Reeve; for the junior associates, Miss Helen O. Mara, and the head deaconess, Miss Connell. After a short service of thanksgiving and prayer, Mrs. J. Macqueen Baldwin, who has lately returned from Japan, gave an interest-

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ing address on the varied scenes of their work. A short address was also given by Rev. T. Beverley Smith.

## SCARBORO JUNCTION

A beautiful stone font has been given to the Church of the Epiphany by W. Trinnel, a member of the congregation.

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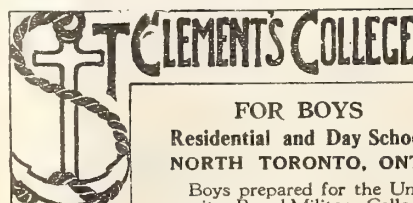
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## Women's Work and Social Service

WHEN I am travelling in the street car, which is fairly often, my eyes are irresistibly drawn to one of the "Made-in-Canada" advertisements. I learn that unemployment is caused by the excess of imports over exports. I infer that I have helped to impoverish Canada by the extent to which I have purchased goods made anywhere else, i.e., by the payment away from Canada of my share of the cost of goods imported from the United Kingdom, from France, Belgium, Russia, or any other part of the world; that I have thus helped to cause the "deficit" of \$150,000,000 or so, which represents the excess cost of last year's imports over exports, and so that I am responsible for the fact that A and B are out of work, because if that excess amount had only been spent in Canada it would have provided work for them.

\* \* \*

It is a fascinating line of reasoning because so puzzling. From its first beginnings, surely, trade has developed upon the principle and fact of exchange and upon the theory and fact of mutual advantage. Commercially, the work of Great Britain has been to set free the markets of the world to trade, and in this is found one cause for the expansion of the Empire, since other nations have understood that where the Flag has gone, their share of the trade would be theirs to use. Hence, too, the unreality of the outcry raised by some neutrals against British sea-power.

International trade is built upon the principle that every country has natural industries, resources or assets in which it wishes to trade and owing to which it possesses the ability "to barter goods for goods," so that though a country will supplement the trade in its natural gifts by that in other things more or less artificially developed, it will specialize in those to which it is naturally adapted. It was upon this well-known economic truth that the United Farmers of Ontario based their recent assertion that "the farmers of Canada could compete with the world in the world's markets." Naturally, because Canada has been endowed with the gifts of a great food-producing country, whose bounden duty no less than her interest it is to follow the lead given by her special abilities and to produce more food.

\* \* \*

No doubt the "Made-in-Canada" campaign has its uses. Trade dislocation and unemployment may need the development of new industries, and some industries—particularly if

they cannot bear the cost of transportation—may and will be developed locally. Trade is not a purely commercial fact, it is a political fact too, and though as a matter of economics it ought to be unrestricted, yet for political reasons or some temporary cause, it may be artificially fed or artificially starved in certain lines. At the same time, Canada's specialties are her natural resources—wheat lands, fisheries, forests, mines. It is impossible to develop these overmuch; all the world needs what they enable her to give; larger crops, for instance, mean larger exports, and imports are bound to increase too. Hence I cannot quite enter into the pure "Made-in-Canada" idea, represented as I have seen it, by a prosperous, aggressive bull-dog, barking his worst at a mean-looking "foreign" puppy, who apparently is to symbolize the United Kingdom, the lands within the Empire and the allied nations no less than Germany. The next step would be a "Made-by-Canadians" campaign, one of discrimination against the "new-comers" who, trusting to our good faith, have come to live and work here. Let us aim at developing our natural resources and our Imperial trade, let us aim also at a "Made-in-Canada" standard of good work, of work which, because of its quality, shall be able to hold its own successfully in any market; let us aim at a "Made-in-Canada" standard of workmanship which will tempt purchasers to buy our goods because they are *goods*, honestly made, without "shoddy," without "scamping," and so a standard which may be to everyone of us a legitimate source of honest pride.

\* \* \*

Then that "increased British preference" of which we have been hearing so much since the Finance Minister brought in the Budget,—it has a good sound; "increased preference" must mean that the new tariff, with its stamp on cheques, its increased postal rates and other charges, is designed also to encourage imports from the United Kingdom by lowering the duties payable by them. But no; investigation shews that the British preference is to bear a five per cent. increase as against a general seven and one-half per cent. increase; but how can this be called an "increased preference." At best it is a decreased preference, though a somewhat smaller decrease than that proposed towards other countries.

Last year our imports from the United Kingdom were considerably less—about \$90,000,000 less—than our

exports to her, while our imports from the United States were more than double our exports there, and more than three times the amount of our imports from the United Kingdom. American trade with Canada enjoys some special advantages, geographical ones, for instance, while British trade with us has considerable difficulties to overcome—distance, transportation rates and, perhaps, a certain degree of prejudice against what we are pleased to consider less "up-to-date" things. So more encouragement is needed, not to induce British merchants to offer their goods, but to persuade Canadian purchasers to buy them. "How can it benefit British trade to make a 42½ per cent. duty on American woollens, and a 35 per cent. one on British woollens, when the British manufacturer knows that a 35 per cent. rate opposes to his goods a practically insurmountable barrier. True to British trade tradition he does not want other countries' goods shut out, he only wants his own to come in, and he knows that under existing conditions some of his goods cannot get in if burdened by an extra five per cent. He wonders—and who can blame him—why, when Great Britain and her dominions are fighting in the battle for the world's freedom, the Canadian government should increase taxes on British imports to a figure that to some of them will prove very discouraging, if not entirely prohibitive." I wonder why, too, it does not appeal to my common sense though it may to my sense of humour; it seems a plan evolved through the looking glass, where things are upside down, and where interests that should be mutual and make a *plus*, are allowed to cancel one another out. We within the Empire are fighting in the service of the Empire; we are borrowing from the Imperial Government to meet our liabilities, and yet we are proposing to finance our affairs so as to handicap British trade with us by denying, or partly denying, our market to goods from the United Kingdom—

"Because she's our mother  
We boast how we love her,  
Our love is as strong as the ages:  
So hoist it five notches  
In woollens and watches  
Lest Britons draw too much in wages."

The only consistent attitude seems to be that of the United Farmers of Ontario in their declaration for freedom of trade within the Empire—a great advance upon the purely "Made-in-Canada" conception.

\* \* \*

The same sort of confused thinking has been found in regard, for instance, to the position of members of the medical, legal and teaching professions coming to Canada from other parts of the Empire—too much "little" Imperialism, about which we need to clear our minds. At the critical moment the instinct of our people made its choice. We knew, before any one had told us, that Great Britain's war, was and must be our war, and almost before war had been declared our men were enlisting and our women organizing. It was a momentous decision, all the more because an instinctive one; it did not take its birth out of any slow process of reasoning; it leapt from the depths of the character. But

"Tasks in hours of insight willed  
Must be through hours of gloom fulfilled."

This instinctive action set a high standard for the Imperial patriotism of Canada, and in calmer and more calculating moods we must be true to its inspiration.

There are a good many ways in which, unconsciously perhaps, we have not been entirely true to it—the presence and power in our games of so many elements that are hostile to true sport; attempted anti-Chinese laundry campaign of a few weeks since, at least an attempt to help unemployment by taking work away from an industrious class; the "no English need apply," for which we now blush, I hope; in these and other ways we have not always been true to the standard that we set for ourselves in the revelation of the crisis and in the passion it awoke. The talk of "native-born" *versus* "British—

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born" is another harmful instance of confused thought. Who is "British-born" if not a Canadian of British

descent? "How could I be more truly 'British-born' than I am?" said Agatha one day when we were dis-

cussing this. "No, I wasn't born or educated in England; I never went over till I'd been grown up for some years, but bless your heart, I'm really more English or British—or whatever word one is to use—than lots of them are themselves. I think one has to live, at least for a time, in some outlying portion of the Empire, to realize what it all means—they know not England who only England know," you remember."

If we are to be true to our Imperial tradition and heritage, true to our history, true to the instinctive decision of our people in August, 1914, true to the men who are upholding our cause, we must be true to the "Equal mercy, justice, grace" on which our Empire is built and for which it stands, which have knit into one the hearts of all men within its bounds, and have made it the mighty force for good which, thank God, it has been in the past and which it is to-day.

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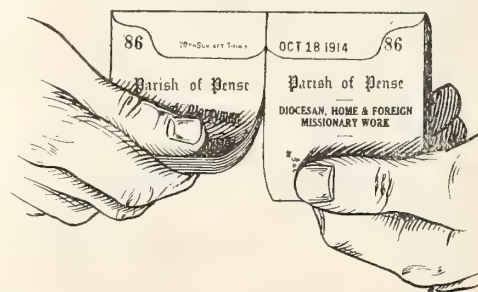
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THURSDAY, MARCH 25, 1915

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# Church Life.

VOL. VII, No. 12

TORONTO, THURSDAY, MARCH 25, 1915

5c. PER COPY

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## The Week

**T**HE great crowd that watched the parade of 9,000 soldiers in Toronto on Saturday afternoon was an unusually silent one. Yet one knew that the silence covered a deep seriousness. The troops

were a body of men that any country might be proud of—strong, and stalwart, and representing the last word in physical fitness. The saddening thought that thousands and thousands of our best British soldiers, who were just as happy a few short weeks ago as were the men in that splendid parade, just as debonair and just as full of the pride of life, now occupy nameless graves in Belgium and the north of France, and the certainty that some of these bright faces would return never again, would intrude. But one knew that every man in that parade has confidence in his country and in the great cause of justice and liberty for which she is fighting, and will cheerfully make any sacrifice, even unto death, that her honour may be maintained. May God be with them.

**A**N unusual incident in connection with the consecration of Bishop Hulse in New York, in January, escaped comment at the time and is only now being noticed by the Church Press. An "Old Catholic Bishop" in America. The Bishop of New York presided at the consecration and among the twelve prelates who assisted in the laying on of hands was Bishop de Landas of Beiges et de

Rache, a bishop in Old Catholic orders. Bishop de Landas was consecrated by Bishop Mathew, who it will be remembered was consecrated bishop by the Dutch Old Catholic Episcopate, for the purpose of representing the work of their Church in England, and who afterwards left that communion and has since pursued an independent course. He has consecrated several bishops, though apparently neither they nor he claim communion with any branch of the Church. In signing the letter of consecration he described himself as "Old Catholic Bishop," and it is reported that he carries letters from several English Bishops certifying to his episcopal character.

**T**HE question of disablement after the war is a sad and pressing one for the Church and all compassionate Christian people. Attempts are being made in England to meet some of it. Arrangements have now been completed to provide for the present and future welfare of officers and men of both Services who have lost their sight in the war. The responsibility for these arrangements rests with "The Blinded Soldiers and Sailors' Care Committee." A Hostel is being established at St. Dunstan's, Regent's Park, where the men will receive instruction in reading, writing and typewriting, while those who wish to live in the country will be taught all possible kinds of outdoor work.

**A**T a recent meeting of the English Church Union, held in Oxford, the Rev. Leighton Pullan, Fellow of St. John's College, gave a suggestive address on "Forward Movements in the Church." Speaking of "Modernism," he said it had begun by being very nearly Catholic. It was now in alliance with a degraded form of Protestantism. It had begun with the studies of three men of the Institut Catholique of Paris, and its origin had been to reconcile religion with modern knowledge. It was not to destroy faith but to help it. Modernism now signified a group of views which attacked Christianity along the whole line of its Creed. The Modernists claimed to be in and of the Church. The claim had been made in three forms,—first because (they said) the Church was right in regarding as matters of faith things historical which investigation had ex-

cluded from the realm of fact. Fact did not matter, but the idea for which certain supposed facts stood might be very valuable, and they valued them. The second claim was that there was in Catholicism an element which was irrational and fanatical, but which was really derived from the teaching of Jesus,—because He shared in the Jewish errors of His time with regard to the end of the world. The third claim was that advanced by one of their leaders who wished to remain in the Church "because as a member of the Society he kept in touch with the typical Christian experience, because he shared, especially through the Catholic devotions and Sacraments, the Communion of Saints." Mr. Pullan demonstrated the impossibility of such a contradiction. They could not retain Christian devotion and morality if they repudiated the Christian Creed. The futility of the attempt to do so was illustrated in Prussia, where the "Blonde Beasts" had sent Christian morality to the limbo whither their parents dispatched Christian doctrine. "Modernism" was retrogression, not progress. Perhaps it is not amiss to retail this, from so able and devout a scholar, as an antidote to the attractive title of Modernism, which tends to draw sympathy with it from what looked for a time like unjust repression. Certainly the Church does not now wish to stifle thought or liberty, if these are not mere cloaks for irreverence and enmity.

**T**HE need of Cottage Hospitals in distant parts of the west and north-west of Canada is very great. We are supposing places where settlers in a scattered district are too many miles from a town to be able to seek hospital accommodations in it. Imagine the usefulness of a hospital that can take a very few patients, and that needs only one trained nurse. We have heard of one such which has been erected as a memorial and has already proved its usefulness to the town and the surrounding country. If the building and plant were provided the upkeep might probably be supplied partly out of fees and partly out of gifts. Indeed, there would be no difficulty about upkeep, for the people living far away from hospital help would be only too glad to do all they could to support such a place. There must often be people who look

around and wonder what they could do as a memorial of some one whom they have loved. Town schemes are usually much too big, and in this opportunity they could reach something more suited to limited means, and yet not too big for a grateful heart. As war memorials nothing could be better.

**W**E ought all to be grateful to Mr. Boyce for protesting about the use of the word "Catholic" in the House of Parliament at Ottawa.

Neither he nor we wish to hurt any other person's feelings or beliefs, but as he said, we have a right to the word as well as the Roman Catholics who were asking for a Bill of Incorporation for what was called the Catholic Truth Society. Mr. Boyce claimed that the Church of England was Catholic and had been so called at the time of Magna Charta. Apart from other discussion, he stated that in the British North America Act and other Acts of Parliament the title used was Roman Catholic. We know that the Roman Catholic Church claims to be the only Catholic Church in existence and therefore entitled to the use and the sole use of the word Catholic, but her contention is only satisfactorily proved to herself. Those who hold the truths and dogmas of the individual church and have kept a pure and continuous succession have an equal right, according to the verdict of history and of reason. But the question of history is a disagreeable one to the Roman Catholic Apologist, for it makes so strongly against some of his claims as to imperil altogether the purity of his Catholicism. The Bill against the title of which Mr. Boyce protested was left over for further consideration, and we shall be interested to see in what the further considerations will result.

**A** MEETING of the House of Bishops of the Province of Ontario will be held in the library of St. Alban's Cathedral, Toronto, on Thursday, the 25th inst., the Feast of the Annunciation, at 11 a.m., for the purpose of electing one of their number to be President of the House of Bishops and Metropolitan. The meeting will be preceded by a celebration of the Holy Communion at 10 o'clock.



## Our Old Country Letter

March 3rd, 1915.

THERE has been an extraordinary amount of interest and even keen disputation shown in the correspondence which arose from a letter in the *Times*, on the question of whether or not our clergy, given physical fitness and possible freedom, should go to the war as combatants. On the whole the verdict is overwhelming against such a course, both from the inherent unfitness of it, and because they are actually doing work which has to be done, and which there are not enough of them left as the case stands, to do properly. It has not been enough realized that over two thousand of our Church of England clergy are already at the front, either as chaplains or helping the Army Medical Corps. While willing that even this number should be largely increased, if it were possible, our Bishops with one voice disapprove of clergy as fighters, and the recent correspondence proves the country to agree.

\* \* \*

The *Standard* has arranged a very interesting series of articles dealing with different aspects of the relation between Christianity and the war, by well-known Church and other religious leaders of thought. The Bishop of Birmingham, the Bishops of Lichfield and Chichester, and that trumpet-tongued old "Evangelical," the Dean of Canterbury, are among them and, as a set-off, the Right Rev. Mgr. Grosch. He is one of the most popular preachers in the Roman Catholic Church, and is also a member of the Associated Churches of Germany and Britain established for the promotion of friendly relations between the two Empires. I give you some of what he says, which seems to me excellent, and as there is little "Church news" not somehow connected with the war.

"Although the war will certainly have an effect upon individual character, it would be as impossible to judge what that effect will be as to know the modifications which the actualities of war are making in the thoughts and judgments of individuals at the present time. Upon the character of normal individuals the effect cannot be other than for good, but these effects it would be difficult to define. Some fairly accurate forecasts, however, might be made with regard to its effects upon national character as a whole. These, too, must be overwhelmingly for good. To speak of them, however, is to acknowledge that there are deficiencies in the national character, and plenty of room for improvement in the national virtues, which, though never abandoned in theory and, perhaps, rather noisily proclaimed, have not been conspicuously practised by us as a people.

"Our insular position, the known fact that the sun never sets upon the British flag, the immunity from war near home which we have experienced for so long, our wealth and other causes, have all contributed to beget and foster amongst us a national pride, the effect of which has been to make us think ourselves safe from the dangers which always threaten the holders of great possessions whose sense of the relative responsibilities of them has become blunted by long-continued immunity from attack. . . . War has at last come home to us. We have not suffered the throes of national martyrdom as our neighbour Belgium has done, but we have had our 104,000 casualties among men of our race and our brothers from beyond the seas. . . . The war has come home to us—at least it is coming home. It is showing us that all our power and wealth, all our immunity in the past, have not secured us from the necessity of making the

most stupendous sacrifices to maintain the responsibilities which follow upon these. Such sacrifices had not been demanded were there not other nations in the world besides ourselves not less naturally gifted than ourselves, and even more keen than we have been to labour and to toil and to sacrifice for that which Nature has allowed them to acquire. This fact should modify our estimate of other nations and result in a wholesome chastening of inordinate national pride. Such a humility is not weakness, it is strength. The humble man, as well as the obedient man, shall speak of victories. One result of the war on the character of the nation should be the increase of national strength arising from the decrease of national pride.

"Has the British Empire ever risen to such heights of sacrifice as she has in the present war? The war should have a permanent effect for good upon our national character. It should make the natural idea of the brotherhood of man a reality for us as a nation; from the steps of the throne, through the ranks of the highest in the land, through the towns and villages and hamlets of Great Britain and Ireland, the wave of patriotic sacrifice has rolled on, bearing with it a host of heroes of every class and condition equally enthused in the great cause. The thought that Shakespeare puts into the mouth of Henry V. has dominated the men of the Empire of all degrees, and it must have its result upon the national character: 'For he to-day who sheds his blood with me shall be my brother; be he ne'er so vile, this day shall gentle his condition.' In the day when the Empire rises above class distinctions, she shall glory in a victory such as she has never known before. . . . Perhaps it would be resented if it were said that as a people we have been wanting in our estimation or reverence for woman. Has not this war brought into the sunlight of evidence the fact that the women of the British Empire are unsurpassed for their devotion and self-sacrifice in the Empire's cause? . . . Our Army, at least, has come to bless the women of the Empire. The Empire stands to witness that its women have risen to the heights of their nature, and their vocation. . . . Reverence and respect for woman is the very foundation of a nation's greatness, and the war should have the effect of engraving this on the national character. . . .

"How it will effect religion is a question requiring deep thought. . . . Perhaps our spiritual sin as a nation has been that we have left God out of the counting in our national affairs, or we have tried so to fashion God that He should be made to agree with our preconceived notions of national greatness. But supernatural religion can never be divorced from a nation without that nation deteriorating ultimately even in natural virtues. The war, like all great calamities, should turn the nation's thoughts to God. There are indications that this effect is being produced. If this is so in truth, all the sorrows and sacrifices which the war has demanded will not have been too big a price to pay."

\* \* \*

Sir John French, in his recent long despatch, says of the chaplains:—"In a quiet and unostentatious manner, the chaplains of all denominations have worked with devotion and energy in their respective spheres. The number with the forces in the field at the commencement of the war was comparatively small, but towards the end of last year, the branch was reorganized and the spiritual welfare of the soldier

placed on a more satisfactory footing. It is hoped that a further increase of personnel may be found possible. I cannot speak too highly of the devoted manner in which all chaplains, whether with the troops in the trenches, or in attendance on sick and wounded in casualty clearing stations and hospitals on the line of communications, have worked throughout the campaign."

\* \* \*

There is a great deal of discussion and differing views on the late voting of Convocation regarding Prayer Book Revision, of which I wrote to you. The plain man can but rejoice that at last any definite step seems about to be taken. That the Church should move with the times to some extent, in her devotions, is what will hold and help him.

\* \* \*

The Archbishop of Canterbury has been inspecting the newly-formed "Churchman's Battalion"—the 16th Service Bat-

alion of the King's Royal Rifle Corps—which is composed of men who had previously been members of the Church Lad's Brigade, and is almost at full strength. It does not, however, by any means represent all the members of the Brigade now serving their country, and who are to be found in many regiments and branches of the services.

\* \* \*

The movement to establish much more frequent "retreats" for laymen—suited place and time to the exigencies of their necessary business—goes forward, and is experiencing much help from the new "House of Retreat" just built and dedicated by the exertions of the Community of the Resurrection, Mirfield, Yorkshire. We learn that an increasing number of Army officers wish to seek this means of spiritual help and preparation before proceeding abroad—a fitting and most touching effort, in which we may all well help them by our prayers.

## The Jihad in the War

By The REV. D. CONVERS

WHEN Turkey ranged itself as the ally of Germany and Austria-Hungary in the present war all the newspapers reported most carefully that a jihad, or "holy war," a crescentade was proclaimed. Doubtless that was an item of news, but it was given more publicity than its intrinsic importance deserved.

Of course it is a jihad; but so is every war proclaimed officially by the Sultan against Christians; for, of necessity, every Moslem devotee will expect, or, at the least, will hope that special war will increase the number who profess their creed or pay tribute to their power.

That universal science of casuistry, which is not at all limited to Christianity, has fastened upon the jihad to muffle the force of the cry. Many influential Moslem teachers lay down that no one is bound to join a jihad unless there is a good prospect of victory! A convenient loophole of escape, both for cowards and for the indifferent. At least one very prominent Moslem writer in India upholds the thesis (which seems to me absolutely desperate) that the lawful jihad must be defensive and not aggressive.

The use of the word jihad follows the use of the word crusade in the middle ages. Each was at first limited to a war between Christians and Mohammedans. But "crusade" came to be used of some wars where both sides were Christian. So in Islam, the Mahdi fights a Moslem power and calls it a "holy war," but that use will blunt the sharp edge of the word.

The divisions of Christendom are not those of Islam; but it would be about as easy to find a religious cry to rouse at once Quakers, Baptists,

Roman Catholics and Unitarians, as to combine Shiah and Sunni Mussulmans. Even "unlimited loot" is not sure. For not all such promises are realized; and some times those to be robbed multiply difficulties by shooting first!

The jihad was a tremendous reality when those concerned were excitable, talkative Arabs; but here we have to do with the slower, less impulsive, taciturn Turk.

Who seriously expects the "Young Turk" to rise? He is suspected of being insincere when he says, "There is no God but Allah," and known to be indifferent to "Mohammed is the Apostle of Allah."

A jihad commanded and officered by Germans! What nonsense! You might have military skill; but where is the power to rouse the fanatical enthusiasm of the Moslem crowd; and there lies the power of a crescentade.

In the last analysis the jihad cry is strong as it "fires the Turkish heart." But the whole of the Mussulmans do not believe the Sultan to be the lawful caliph or successor of their Prophet. How can they in the teeth of the saying, traditionally assigned to Mohammed, "So long as the Koresh tribe contains two, one to command and one to obey; so long the caliph must be of it," which the sultan is not.

The prospects of any general rally to the Sultan's flag are not good. Witness, the Moslems of Sierra Leone; the offers of Aga Khan or the Nizam of Hyderabad to name no more. The highest religious authorities at Mecca some years ago (see Sir William Hunter's "Our Indian Mussulmans") un-animously declared India to be

(Continued on page 142)



## THE TESTING OF THE CROSS

IT must at times occur to us, when we read of catastrophes and how others faced them or flinched from them, to wonder how we should stand any test that war sent to us. In the ordinary routine of life we seldom know ourselves or our capacities, but when a crisis comes it is then that the real person is stripped not only to the view of others, but also to ourselves. Many a life that has run on happy lines and never encountered anything greater than the shocks of ordinary events has suddenly shewn, in some great call, either rank failure or astounding success. It is of this that our Lord was, in a measure, thinking when He said that Heaven will reverse so many human decisions, and the last shall be first and the first last. So we stand committed to the severest self-judgment, and the equally severe criticism of others, not only for the way in which we shall meet a crisis, but also for the manner in which any crisis will affect us. The man who can make fun of another's tragedy, or who can fail to find inspiration in other's good deeds or self-sacrifice, is a confessed failure in respect to the greatness of his manhood. So God uses this season of the Church's year to test men and women, as He sets forth before them Christ crucified. The call of the Cross to sympathy, to self-sacrifice, and to heroism must appeal to those who themselves are human, if they will think. The Cross appeals to God, and it is what the Cross stands for that our Lord uses as an intercession for our sins, and as a means of grace for our living or dying. Can we, if we think, shew less respect, or admiration for the Cross than God does? Yet the trouble is that we do not think, and so year by year we have to listen to the reproach "Is it nothing to you, all ye that pass by?" and God claims our recognition as he pleads, "Behold and see if there be any sorrow like unto my sorrow." There has been no crisis in the world's story like the Cross, none so intimately connected with the deep things of life, none that can assume a closer sympathy with all that distresses us, whether it be pain or sorrow, bereavement or despondency, life or death. Wherever we go the shadow of the Cross falls or will fall until the shadows flee away and the Cross itself stands forth as the sign of the Son of Man coming in His glory with all His holy angels to judge the living and the dead. And as in any other crisis we are stripped of the veneer of social usage and routine and are revealed to ourselves and others either as a bitter mockery or as an unexpected success, so on a wider and deeper scale we shall be judged as to our real selves, our real possibilities, our final failure or success of the crisis of the Cross. It does not matter much that criticism, or modernism may alter the historic or the dogmatic issues that surround the story of the Cross, for in all its ways the Cross still transcends any other achievement or crisis of the world. Yet no man could have presumed to say, or saying could have presumed upon the results of "I, if I be lifted up, will draw all men unto me." So though criticism try to strip away the Divine from the Human in the Man of Sorrows we can still point to results, to the appeal, to the charm, to the power, to the happiness that has been brought into the world. It has helped when nothing else could, won when all was lost, saved when despair seemed to be triumphant.

## At The Front

THE following extracts are from one of our Canadian Chaplains now at the front with the Third Brigade of the Canadian Troops:—

France, March 1, 1915.

This town is very desolate looking. The Church has been shelled and the City Hall also. The clock in the City Hall stopped at 5 minutes to 12. At night the streets are quite dark, but for the full moon which now pours down such wonderful silver on the lonely, battered brick streets. The night after I arrived we were ordered to the trenches. We started off in single file down the moonlit road and into and across the fields. I walked just behind the guide, an Imperial soldier, and it was most thrilling to hear the shots cracking in the distance, though none came our way that night. At last we reached a communication trench and passed into a muddy trench with bits of wood on the bottom of it, leading into a long trench at right angles, and there we were welcomed by a young English officer in command of the platoon with which our men were going to be posted for training. He said, "Come on to headquarters" and led us through rows of muddy soldiers to a weird little dugout into which four of us squeezed. It was really quite comfortable and contained a table and four chairs. A candle was burning and there was a cove of hand grenades on which one of us sat. We took a walk down the trench looking over the parapet every now and then at the wire entanglements and rows of trees where the German trenches are. Sniping was then becoming quite frequent and the crack and singing of the German bullets was offset by the bang of our rifles. We had a delicious supper with the officers, served under most primitive conditions. After supper I went to bed and slept on a shelf in the head officer's room—a little dugout in the mud with corrugated iron roof and straw for walls and flooring. One officer lent me a blanket, but it was very chilly. The banging of the artillery and crack of German bullets, besides the firing of our own rifles kept up a sort of cradle song that did not always conduce to sleep, although I must confess it was quite delicious to lie in the little straw covered bunk and feel that at last we were in the real thing. In the morning we had service down one of the trenches, there was a choir of the Durhams (the regiment we were put in with for training); and they sang the old familiar hymns well. We were all muddy and unwashed. Then I had the communion and two received. After that we passed a most

enjoyable day. At night our men who had been on duty for twenty-four hours, moved out and another company came in. I went then to the next trenches belonging to the Queen's Westminsters, where some of our men were. That night I slept in an upper bunk, a young officer below me, and his servant on the floor. We were all crowded in so thickly that it was hard to move out. Except for the cold, I never slept better in my life. When we woke it was very foggy and we were not allowed to have public service. However, in the little hut we had Holy Communion and six received, some officers as well as men. We were so crowded I could not stand up straight. The table was covered with an illustrated paper and we were all muddy and dirty, and only two could kneel at a time to receive, but it was most impressive. Such fine young fellows. They all have to stand to from 5 to 8 a.m. and p.m., as those are the times of German attacks. Later in the morning we had two casualties. A Westminster man was struck in the shoulder and badly hurt and the bullet passed from him into the thigh of a Highlander, cutting an artery. He was very plucky and only regretted the spoiling of his new kilt. On Friday evening we left the trenches.

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## ALGOMA

### BEAUMARIS MISSION

The first annual meeting of the W.A. took place recently. The officers were all re-elected to office. The secretary announced a membership of thirty-four in a mission of only thirty families, and work done as follows:—\$150 deposited for the building of a new church; \$25 for the Belgian Relief Fund; \$15 for the Canadian Patriotic Fund; \$30 for the parochial Sunday School; parcels made up for Red Cross work and Indian School at Moose Fort. In addition, numerous cases locally have received help. In all \$260 has been earned, mostly by the sale of members' work.

Four more men from this mission have lately volunteered for the third contingent and are training at Parry Sound. In all, this small parish has sent eleven men as volunteers. Of these the majority are Anglicans, and three are members of the choir and active workers for the Church here.

### SAULT STE. MARIE

The annual meeting of the Women's Auxiliary of St. Luke's Pro-Cathedral was held in the parish hall Tuesday afternoon, March 9th. Reports from all departments were received and officers elected for the coming year. Much regret was felt when Mrs. J. A. Reid, who has been president for the last nine years, resigned. Mrs. Andrew Elliot was elected president for the coming year. Mrs. Reid was presented with a basket of carnations from the members. The other officers are: First vice-president, Mrs. P. C. Campbell; second vice-president, Mrs. W. S. G. Bunbury; secretary, Mrs. T. H. Johnstone; treasurer, Mrs. F. W. Cady;

Dorcas secretary, Mrs. F. A. King; Leaflet secretary, Mrs. C. Cliffe.

### FORT WILLIAM

A special parade service was held in St. Paul's Church on Sunday, the 7th March, when over 250 men of the 96th Regiment and overseas contingent were present.

At the annual meeting of St. Paul's W.A. it was announced that there are now 124 members. The amount raised during the year for all purposes was over \$2,000.

His Grace the Archbishop of Rupert's Land, is to be the special preacher at St. Paul's on Sunday, 11th April.

## CALGARY

### CALGARY

The Rector of St. Barnabas' Church, Calgary, Rev. H. Montgomery, is giving a series of lectures on English Church History at the Lenten Wednesday evening services in the Pro-Cathedral, Calgary.

The Rev. Canon Hayes, Principal of Bishop Pinkham College, is giving a course of Lenten sermons in St. Barnabas' Church during the Wednesday evenings in Lent.

## FREDERICTON

The Very Rev. C. D. Schofield has accepted an invitation to the Deanery of Columbia, which carries with it the rectorship of the Cathedral at Victoria, B.C., and expects to complete his duties here on the last Sunday in April.

Bishop Richardson has announced that the Rev. Canon Scoville Neales, of Sussex, has been appointed Dean of Fredericton, while the Rev. R. A. Armstrong, Rector of Trinity Church, St. John, has been appointed to a Canonry in the Cathedral vacated by the death of the Rev. Canon Hanington.

### CANTERBURY STATION

The Bishop conducted an eight days' mission assisted by the rector, the Rev. J. E. Flewelling.

## HURON

### LONDON

The Executive Committee of the Diocese has decided to provide hymn books and prayer books for all Anglicans among the 3,000 active service troops quartered here.

## KOOTENAY

Upon the occasion of the semi-public welcome which was tendered Bishop A. J. Doull in Nelson on the evening of March 9th he was made the recipient of a handsome gold pectoral cross from the women of the congregation of St. Saviour's Church, Nelson. The gift is in manufacture and design purely a Nelson product. The cross is of 18 karat gold taken from 40-creek near Nelson and is studded with 23 rose cut amethysts. Bishop Doull reached Nelson on March 4th and officiated in the pulpit of St. Saviour's Church on Sunday, March 7th.

## NIAGARA

### GRIMSBY

A well attended open meeting of the W. A. of St. Andrew's Church was held in the Parish Hall on Thursday evening, March 18th, Mrs. Ballard, the president, in the chair. Miss Halson, Dorcas secretary-treasurer of the General Board, gave a very interesting and edifying address on her recent trip to the Indian homes and schools in the North-west.

### HAMILTON

Much sympathy is expressed for Archdeacon and Mrs. Forneret who have received word that their son, Lieut. Reginald Forneret, has been wounded and is in a French hospital suffering from concussion.

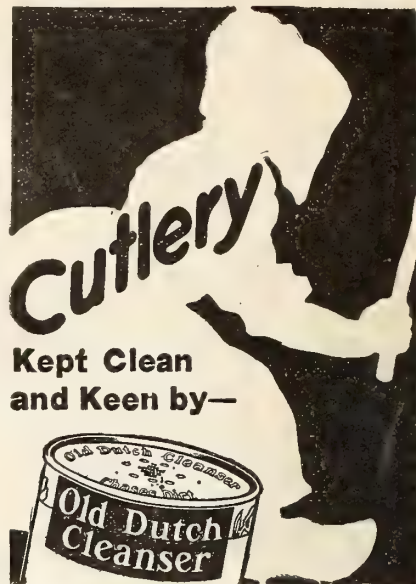
## MOOSONEE

### CHAPLEAU

#### ST. JOHN'S CHURCH

The reports of W.A. work in this parish, presented at the recent annual meetings show a most encouraging state of affairs. The parent branch, St. John's Parochial, has now fifty-one members and so much has work increased of late years that there are now nine officers in charge of the different branches of effort. During the year 1914-15 thirty meetings were held—devotional, business and sewing. The total income was \$1,609.17, a decrease from the previous year, easily understood, considering decreased earnings of residents in Chapleau, but satisfactory under the circumstances. Out of this was paid \$500 to the church debt, \$25 for the support of the cot in Honan Hospital, given in 1913, \$25 in answer to an appeal from the Bishop of Mackenzie River, \$34.55 for Dorcas work; about \$50 balance left on cost of installing hot water heating system in the rectory. This last expenditure, over \$600, was paid for by the united efforts of the branches, the greater part, however, being raised by the parochial. A sum of \$200 was voted towards the church debt and will be placed in the offertory at the anniversary services on Palm Sunday. The thank-offering boxes yielded \$18.79. The officers for 1915-16 are—President, Mrs. Soanes; vice-president, Miss Sutherland; treasurer, Mrs. Leigh; corresponding-secretary, Mrs. Lyness; Dorcas secretary, Mrs. Woodward; thank-offering secretary, Mrs. Folkerts; Leaflet secretary, Mrs. H. Hopper; superintendent of Juniors, Mrs. Soanes. The office of recording secretary is vacant at present. Mrs. Winter, who has held the office for thirteen years, having resigned because of leaving the diocese. Twenty-nine Leaflets are taken by this branch. Mission study classes were conducted by the rector and Corporate Communion was celebrated on St. Andrew's Day.

St. John's junior branch had thirty-eight members on the roll at the annual meeting. They held seventeen meetings during the year, some being sewing meetings, where plain and fancy articles were made by the members; which they sold at the annual garden party and at a Christmas sale. They also got up a



most successful missionary concert, which realized \$50 profit. The total income was \$125.10 and expenditure \$60.05. This includes \$24 for the year's support of a blind girl at Gifu, Japan,

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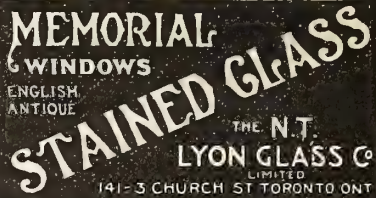
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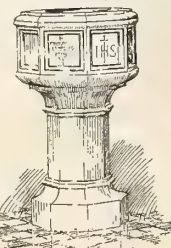
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whom the Juniors have adopted, \$10 towards Junior pledges and \$1.25 fees to Diocesan Board. Out of the balance of \$65.60 will be paid the girl's support for the coming year, pledges for 1915, etc.

Many of the girls who have been members of the Junior branch since its inception having reached an age when they wished to launch out into broader

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work, desired to have a Girls' Auxiliary, and after the Junior annual it was decided to form one, leaving the younger girls to continue the Junior work. These older girls have had excellent training as Juniors, under their able and energetic superintendent, Mrs. Soanes, and no doubt the work of the new Girls' Auxiliary with its seventeen charter members will go forward with the success attending the other branches.

The members of the second (Cree) branch of St. John's W.A. have suffered to a considerable extent from the financial drop, but their work, nevertheless, has been most faithful. They held thirty-eight weekly meetings during the year—ten for devotion and business, the others for sewing. There are twenty-six members and the result of their efforts was the payment of \$24—their apportionment for General Board



The Very Rev. C. D. Schofield, the new Dean of Columbia and Rector of Christ Church Cathedral, Victoria, B.C.

pledges; \$60 towards the church debt. Their fourteen thankoffering boxes yielded \$8.35 and twelve members take the Leaflet. The officers are—Miss Sutherland, president; Mrs. C. Saunders, secretary-treasurer, and Mrs. Corston, thank-offering secretary.

## NOVA SCOTIA

A meeting of the Board of Governors of King's College, Windsor, was held at the Church of England Institute on Thursday, March 18th, His Grace the Archbishop of Nova Scotia in the chair; Canon Powell, Archdeacon Martell, Mr. W. Kerr Dimock and Mr. Percy Wilcox, all of Windsor, being among out of town members present. There were also present all the Halifax and Dartmouth members, the chief matters dealt with having reference to the appointment of a new president, Canon Powell's resignation becoming effective at the end of the present term. Final action, however, was not taken in the matter.

On the evening of Thursday, March 18th, Canon Vroom, of Windsor, delivered, before a large audience in the Church of England Institute, the fourth in the admirable series of weekly Lenten lectures, which have been very fully enjoyed, his subject being "The Religious Life of Serbia and Montenegro."

Rev. Canon Hind; Rev. T. C. Mellor, Kentville; Rev. A. W. M. Harley, of Windsor; Rev. Rural Dean Harris, of Mahone Bay, and Rev. Herbert Feaner, of Chester, have been the preachers at the very helpful Wednesday evening services held in All Saints' Cathedral during Lent.

The annual meeting of the All Saints' Cathedral Branch of the Women's Auxiliary, of which Mrs. Llwyd, wife of the Dean of Nova Scotia is president, was in every way a highly gratifying one, and was the occasion of the presentation to Miss Clare Strickland, the well-loved young president of the Junior branch, of a life membership, the Dean, in a signally happy speech, making the presentation on behalf of all three branches of the Auxiliary. This tribute to Miss Strickland's work, begun when she was but a child, was paid in beautiful phrase and was one to be treasured. So well was the secret kept that Miss Strickland had not the very slightest intimation that the presentation was contemplated until it was made. At the meeting Mrs. E. P. Crawford, wife of the late Dean Crawford, of purest memory, was re-elected honorary president, and Mrs. Llwyd, who, during the comparatively short time she has spent in Halifax has won a secure place in the hearts of all associated with her in work for the Master, was re-elected president "by acclamation."

The Diocesan Women's Auxiliary will hold its annual meeting in Halifax this year.

The Archbishop last week administered the Apostolic Rite of Confirmation at Kentville and at Truro.

## ONTARIO

The Rev. J. Cantrell, of Mallorytown, has been appointed incumbent of the Mission of Bancroft by the Lord Bishop of Kingston. He hopes to take charge about the 14th or 15th of April.

### DESERONTO

The Bishop of Kingston conducted a six days' Lenten Teaching Mission in St. Mark's Church and parish from March 9th to 14th, inclusive, which was greatly blessed in every way. The interest awakened at the first service was well sustained and increased in warmth and vigour to the end. The services Sunday, March 14th, were most inspiring; seventy received the Holy Communion at 11 a.m.; at 3 p.m. the Sunday School was visited by the Bishop, and at 4 p.m. the Bishop preached to about 200 men. The last service was at 8 p.m. when, after a splendid sermon, the Bishop was conducted to the chancel steps, where an address of appreciation and thanks was read by R. N. Irvine, supported by the wardens, K. Bowen and W. H. Mellow. The Bishop thanked the people for bravely meeting their apportionment last year and personally thanked the organist and choir for their steady and hearty assistance during the mission. Revs. Rural Dean Creeggan, Tyendinaga, R. W. Irvine, Selby, and O. Lloyd Walker, Bannockburn, were present and enjoyed the services. Not alone the members of St. Mark's Church, but the townspeople generally consider the mission a benediction, emphasizing the spiritual side of our being and thus raising the whole tone of society.

### KINGSTON

The Rev. Canon Forneri, M.A., B.A., was installed as a Canon of St. George's Cathedral at the morning service on Sunday, March 14th. The Dean spoke of him as one of the best scholars in the diocese and that his kindly, devoted life was an example to all.

Canon Forneri preached an excellent sermon from the words "Now are we the Sons of God and it doth not yet appear what we shall be."

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has been arranged with our rector that we have a devotional service, in preparation for our Corporate Communion, on the third Sunday in the month. The first preparation service was held on Saturday, March 20th, at 7.30 p.m., and was very well attended. Rev. G. S. Anderson, rector, gave a short address and explained very clearly the need of spiritual help to all men, and how we could receive that help through the Holy Communion.

Our Corporate Communion was held on Sunday, March 21st, at 8 a.m. There were seventy people present, thirty-six of whom were men, which is encouraging to both our rector and the Brotherhood Chapter.

### ST. ALBAN'S

The Brotherhood of St. Andrew is now represented by an earnest chapter in St. Alban's. The admission and renewal service held last Sunday morning marked the end of the probationary period and the beginning of what promises to be an effective chapter. St. Alban's is a splendid field for Brotherhood work and with the co-operation of the rector, who is an ardent Brotherhood man, the members hope to make the chapter a force in this growing parish.

A short time ago, at the evening service, Anthony M. Reid, son of the Rev. A. J. Reid, rector of St. Mark's, West Toronto, was admitted into the office of lay reader by Archbishop Hamilton.

### REPORT OF OTTAWA'S BOARD MEETING FOR MARCH

The service at the March Board meeting was conducted by Canon W. A. Read, Rector of St. Luke's Church, Ottawa, whose address was on "The Nature of the Kingdom," as shown through the universality of the Catholic Church. The president opened the business part by reading the thirteenth chapter of Romans.

The executive is to be congratulated on having secured the services of Dr. Gould, the Rev. Wm. Gemmill, of Japan and Mrs. Reeves, wife of the assistant Bishop of Toronto, for the diocesan annual. Mrs. Reeves will speak on deaconess work.

The staff of the Pas school are delighted with the furniture for their room, which consists of a lounge (green denim), desk and chair, bookcase, leather armchair, four rocking chairs, and scrum for curtains.

The Dorcas secretary now appeals for donations towards kitchen and hospital utensils at the Peigan Reserve. A co-operative bale will be packed on April 1st. Any donations for the same should be sent to the Lauder Memorial Hall, Queen street, Ottawa, before April 1st.

Study classes have been formed among All Saints' G.A., St. Matthew's G.A., and St. George's W.A., while several branches are reading the text-book or having missionary addresses. Ten out-of-town branches have applied for prepared papers. Thus knowledge is steadily adding to the power of the W.A.

The Extra-cent-a-day monies for March and April will be voted at the annual.

Carp branch, which has only been in existence two years, is to be heartily congratulated on having \$40 as a united thank-offering.

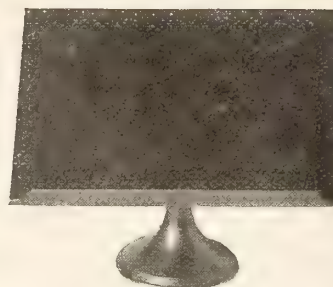
A W.A. branch has been opened at Prospect.

### QUEBEC

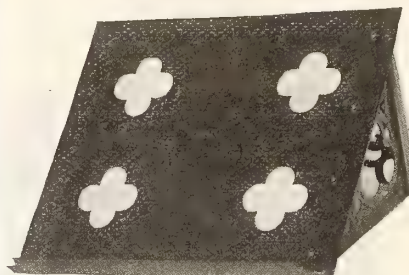
The Rev. Canon Shreve intends to take up his duties as Dean and Rector of the Cathedral the second Sunday after Easter.

The Right Rev. Bishop of Kingston was the special preacher at the Cath-

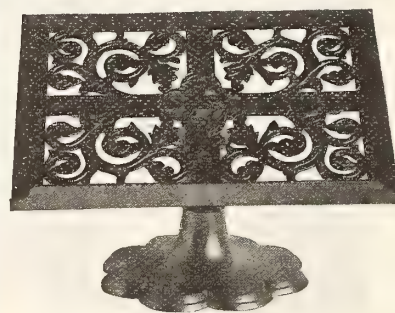
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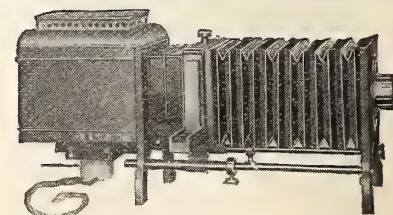
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edral last week at the Friday men's service.

The Rev. W. W. Craig lectured on four African Cathedrals—Khartoum, Uganda, Zanzibar and Likoma—at the Cathedral Church Hall on Monday last.

Canon Scott's son who was serving in the ranks with the 14th Battalion of the Canadian Expeditionary Forces in France, was wounded while engaged in duty in the trenches. The injury consisted of a gunshot wound in the right eye. Canon Scott's many friends will rejoice to learn that according to latest reports his son is progressing favourably.

## RUPERT'S LAND

OAK LAKE

The Rev. C. S. Quainton, M.A., rector of St. Matthew's Church, Brandon, is conducting a series of Mission Services at St. Alban's Church upon the Thursday evenings during Lent. Subjects—"Myself," "My Sins," "My Forgiveness," "My Saviour," "My Church," "My Communion." The services have been attended by large congregations from Griswold, Oak Lake and surrounding district.

## TORONTO

The Bishop held Confirmation on Wednesday at Christ Church, Deer Park. On Friday evening at eight he will confirm at the Bishop Strachan School. The Bishop will go to Port Hope on Saturday, the 27th, and hold Confirmation at Trinity College School at 8 p.m., and also take the celebration on Palm Sunday at 8 a.m. He will be at St. John's for the 11 o'clock service, and return to Toronto for Confirmation at St. Mark's, Parkdale, at 7 p.m.

TORONTO

The Bishop of Algoma will be a guest at the See House this week.

The Bishop of Montreal, who will attend the Executive Meeting of the M. S. C. C. on Wednesday, will also be a guest at the See House this week.

## EASTER DAY HOSPITAL SERVICES

To the Editor:

Sir,—May I again through your columns ask for the names of those men and women who are willing to forego the privilege of the midday service in their parish church on Easter Day that they may come and help us sing in the services at the Western Hospital, Bathurst street, Toronto. Will all who will come please assemble in the reception room at 10.20 a.m. on Easter Day?

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## NEWFOUNDLAND

The parsonage at Twillingate was destroyed by fire and the incumbent, Rev. A. B. Sterling, lost heavily. The parishioners collected \$800 to enable him to outfit again, and the parsonage will be rebuilt.

The sixtieth annual report of the Church Orphanage at St. John's, shows that eighty-four children, forty-three boys and forty one girls, have been cared for during the year.

By the death of Mrs. Jessie Lawrence, the Church at Bonavista has lost an unselfish worker and the G. F. S. a valuable branch secretary. R. I. P.

A committee has been appointed to nominate a rector for St. Thomas' and St. John's.

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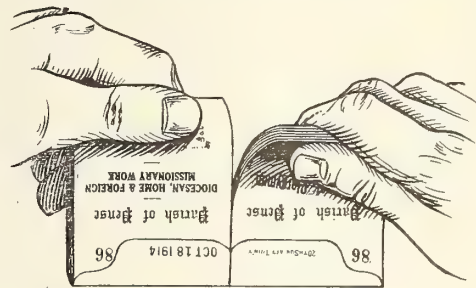
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The annual meeting of the C. E. T. S.  
at St. John's showed the society to be in  
a good financial condition. Canon White  
is president.

The report submitted at the annual  
meeting of the Cathedral branch of the  
Women's Missionary Association show-  
ed good collections during the past year  
and that interest in the work was being  
sustained. Lady Horwood is secretary.

Two concerts held at Trinity yielded  
\$71 for the funds of the Patriotic Asso-  
ciation of Newfoundland.

Rev. W. R. Higgitt, who has resigned  
the Mission of Bay-de-Verde, will  
assist Canon Noel at St. Paul's, Har-  
bour Grace, for three months.

Rev. Canon Field gave an address on  
Belgium at Sunday's meeting of the  
Cathedral Men's Bible Class, St. John's.

## The Jihad in the War

(Continued from page 137)

dar'l Islam—a "land of the faith-  
ful;" and local Moslems of Calcutta  
added the rider, the officials from  
the King and Emperor down are to  
be looked upon as good Sunni  
Moslems.

There is here no simple, plain,  
clear-cut issue between the Cross and  
the Crescent to appeal to the rank  
and file who must be roused if the  
jihad is to be masterful. With  
Turcos from Africa under the  
French flag; with their co-religion-  
ists from India under the British;  
and from Siberia, Turkistan, the  
Caucasus in the Russian ranks, the  
ignorant Turk may well be puzzled.  
Doubtless most of the soldiers on  
the side of the Allies are Christians;  
but the same can be said of his own  
side, where Germans and Austro-  
Hungarian subjects outnumber the  
Turks.

Better expect such results from  
this jihad as came from the last the  
Turk proclaimed and not anticipate  
such as followed that cry a thousand  
years ago. The latest was against  
Italy in Tripoli and the Levant.  
How flat that fell!

The Turks have their own tra-  
dition that no Christian is to have  
have direct executive authority  
over them; or (to use slang) is "to  
boss a true believer." Brailsford  
tells us that when General Von der  
Goltz returned to Germany after  
his reorganization of the Turkish  
army for the late Balkan war,  
loaded with the rewards the thank-  
ful Sultan gave him, he said to a  
mutual friend "And in all these  
years I have had less power than  
the merest sergeant. I could not  
put an insubordinate private under  
an hour's arrest. And yet I was  
a marshal of the empire!" Who  
wonders then to have the news-  
papers tell us of his being recently

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flannels should  
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thing, it refines the original softness  
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shot at; and there is friction be- army to be specially strong! Really  
tween the German officers and the "there is no terror, Cassius, in thy  
Turks, of course. And such an threats."



## Women's Work and Social Service

NOT many days ago there appeared in one of our papers a *Son's Appeal* to fathers and mothers: part of it ran thus:

"Don't misunderstand. The war is on, and when we have decided that we should go, why can't you be happy in knowing that we realize our duty? Surely it is not a question between our country and our parents. The question is 'Shall I fight for the right, or shall I let another mother's son fight in my place?' Could you not be proud of the son who can appreciate the right and fight for his country, no matter how dear his present associations may be?"

It echoes the thought expressed by a mother whose son had fallen in action—"It is good to die so; I would not have any son shelter himself behind other mothers' sons."

And somehow it suggests to us the saddest of all deaths—the destruction of youthful aspirations that are dead ere their prime, slain or "put out of action" by inconstancy of spirit, by the unspiritual god circumstance,—yes; or sometimes slain by worldly influences that plead through the loving eyes of Mother or through the assured hopefulness of "Dad," and which so pleading are not to be resisted. It is well to consider, sometimes, what it is that we most desire for our children. Honour, success, popularity, influence, wealth, happiness, righteousness; many and varied desires, some natural, some noble, some incompatible with each other, some incompatible with the higher ends of life. One does sometimes see a strange worldliness in possession of youthful hearts, yet the youthful heart is not by nature worldly or devoted to self-interest. Is it not a contradiction in terms—youth and worldliness? And when we see them combined, it is with a peculiar shock as of something against nature. What then do we desire for our children?

\* \* \*

"This is the chapel: here, my son,  
Your father thought the thoughts of youth,  
And heard the words that one by one  
The touch of life has turned to truth . . .

God send you fortune: yet be sure,  
Among the lights that gleam and pass,  
You'll live to follow none more pure  
Than that which glows on yonder brass,"

and tells the story of the father's death on the frontiers of the Empire. "Remember your father and his heroic death," wrote a mother to the son who was going out to battle. "Father, I step in all your tracks," said a little child as he followed his father through the snow. With the mother's influence as a moulding force should we not associate the father's example as at least of equal potency? One thinks of countless fine and noble lives made possible by the influence and example of parents at

home, and of other lives that seem to have been thwarted, aspirations unfulfilled, ideals abandoned, careers, diverted from the same cause.

\* \* \*

There was Joan, longing to become a nurse; "but her father is so opposed to it; he says he will leave all the girls well provided for, and he can't bear the idea of any of them doing such a thing. It seems a pity about Joan, for Doctor M. thinks she has a natural aptitude." In this case Joan subsequently found her vocation in marriage, but her sisters, whose ambitions may have experienced the same check, had to try to make their way in a world which has not much use for the untrained.

There is Una, not needed at home and obviously more or less wasting herself on occupations that do not occupy—"Yes, I would love to go regularly into social work, but they will not hear of it at home and so—"

A rather different illustration is that of Mrs. M. "No, not one of my boys shall go into the Church if I can prevent it"—she meant "enter the ministry"—but what a point of view for a professing Christian, and she would have been insulted to have been described as anything else. And that reminds me of Adrian, who entered college with high aspirations and who was certainly then thinking seriously of the call to the ministry. "I don't want him to make any mistake," said his mother; "I cautioned him well, and begged him to weigh the pros and cons and not make up his mind too quickly." Quite right of course, but the result of so much caution was that Adrian could not make the venture of faith, and after leaving college he spent several years of indecision in experiments that did not satisfy. Now he is an officer in the New Army, and I cannot help hoping that his feet are set on the upward path of fulfilment.

\* \* \*

There are a good many misfits in life, and some of them would seem to have become so through the inability of parents to realize that the right sphere for their boy or girl—the true goal of the young ambition—is not necessarily the career that is safest or that offers the best chance of making money. Not long ago I read of a man who was killed hunting big game in Central Africa. He had abandoned the study and practice of flying at his mother's instance, but the love of adventure could not be gainsaid, and, but for his mother, he might to-day have been serving his country with honour. On the other hand, one of

our flight commanders who shared in the Cuxhaven adventure, was initiated by his mother into the mysteries and joys of flying.

Do not misunderstand. Thousands of parents covet earnestly the best gifts for their children, and suffer the keenest sorrow through the children's failure to realize their hopes; but there are other children who seemingly never accomplish the purpose of life, because we have never cared enough about the good to help them to its realization, even if we have not deliberately thwarted their endeavours and hopes. We have kept them at home for our own pleasure or comfort, we have persuaded them out of one marriage or career, or into another, and when we see that they are restless and unsatisfied, we blame every cause except the true one; we have forgotten the necessity that

"From the hearth the children flee,

By that Almighty hand  
Austerly led: so one by sea  
Goes forth, and one by land;  
Nor aught of all man's sons escapes  
from that command."

\* \* \*

What is the appeal of the war to our sons? "I couldn't say Cecil wanted to go exactly. He felt it was his duty, and he could never have rested if he had shirked." What cause, I wonder, had laid on Cecil that noble compulsion in such a way that he could not help obeying it? Or again—"Alec is a new man; he feels he is doing 'a man's job.' It's not so much the fighting, but the cause and the power to strike a blow for the cause. He says he feels he was never really *alive* before, and that if he falls, what better use could he make of his life?"

"It comes home to the heart that the top of life

. . . Is the passion that burns the blood  
in the act of strife. . . .

But not to adventure, none to fight, no  
right, no wrong,

Sons of the sword, heart-sick for a  
stave of your sire's old song."

"Isn't it luck for me to have been born just so that I'd be the right age and just in the right place?" wrote a young officer from the trenches—a boy who, a few months ago, was thinking of cricket and boating and "exams," perhaps; now a man, full

of the eager faith and hope inspired by "a plain issue between right and wrong, with a plain and glorious duty before him."

This is why it is the choicest of our men who have gone—the athletic, adventurous, devoted ones, the ones who can look before and after and realize the stake, the ones whose spirits have been "finely touched and to fine issues." This is why "there are so many men here (in Cambridge) with shining faces," this is why to them the army is "not a penitentiary but a paradise." And as we watch from the vantage point of our "long, inconclusive years," we find ourselves seeing into new realities, into the joy of eager faith, of strenuous action, of a real cause; seeing that instead of the Heroic Age being lost in the past, "salvation is coming, even though it is as a storm against the wind."

"Not my soul"—so a popular cartoon represents the King of the Belgians, making answer to the taunt that he had lost "everything"; and when son or daughter seems for the sake of living to be sacrificing the purpose of life, may not the fault be ours? We have indeed been ambitious for him, but not ambitious enough. We only wanted him to be a successful man of the world, while in his soul there was the capacity, and perhaps the desire, to become a knight of Jesus Christ. We only coveted for him success, a comfortable income, a good match, and he perhaps was called to the austere and glorious life of dedication to the glory of God and the service of others. We desired for him a career that would lead to "comfort, content, delight," perhaps there was a struggle between our ambitions and his, perhaps he never realized the higher calling, or perhaps, conscious of it, he made the great refusal, taking a lower path than the one which his hopes, his powers, his sense of responsibility told him was for him. And to him, as to others, life has been robbed of faith and joy, not because of the weight of years or the routine of every day, but because of the tormenting glimpse of that ideal which he has seen and forsaken,

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which he cannot quite forget, the remembrance of whose haunting beauty prevents him from settling into a comfortable peace of mind and the enjoyment of prosperity.

\* \* \*

"What do I desire for my son?" Is there anything more moving than these words of Captain Scott when in the full vigour of manhood he waited the approach of death? "How much better it has been than lounging in too great comfort at home. . . . Make him a strenuous man."

"And as the fervent smith of yore Beat out the glowing blade, Nor wielded in the front of war The weapons that he made, But in the tower at home still plied his ringing trade: So like a sword the son shall roam On nobler missions sent; And as the smith remained at home, In peaceful turret pent, So sits the while at home the mother well content."

Perhaps the most ambitious mother known to history is the mother who asked the Lord that her two sons might sit, one on His right hand and one on His left in His Kingdom. She did not know that the way to that high place lay through participation in the Cup and the Baptism—the sacraments of fellowship and sacrifice; she did not know that one son would be early called to a martyr's sudden death, and that the other through the witness of a long life of hardship and suffering would be bap-

tized into the needs of all men and initiated into the fulness of love. Would the mother have had courage to make her request if she had foreseen what its fulfilment was to involve? We cannot tell, but at least there are innumerable fathers and mothers whose desire for their children is that they may learn to love, the highest, to follow the path of duty

"With toil of heart and knees and hands, Through the long gorge to the far light." In this exalted spirit they have given them to the service of their king and country; the war is on, the boy wants to go, and they cannot, would not, withhold him. And what of the re-construction that is coming? The time of the King's Peace—the peace of righteousness and mercy, of truth and love? That high hope can only become a reality insofar as we are willing that—whether in patient and obscure places, or in high and exalted ones—our sons and daughters shall dedicate themselves in courageous and self-sacrificing love, in persevering effort, in readiness of soul and body, to the tasks of life, to the glory of God and the service of man. The only real peace will be that which comes through the building of the City of God, and

"There is but one task for all For each one life to give," if the King's Peace is to be established and to be maintained, if there are to be built the walls of that city "wherein the souls of the whole world may assemble," where righteousness and peace may kiss each other.

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An Easter Vestry Meeting  
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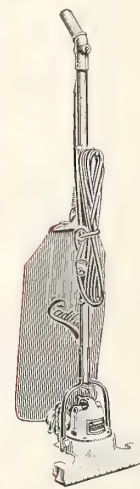
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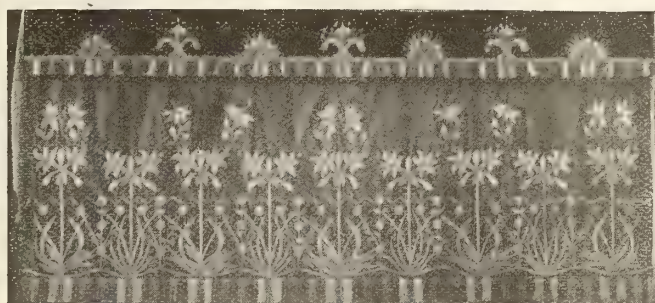
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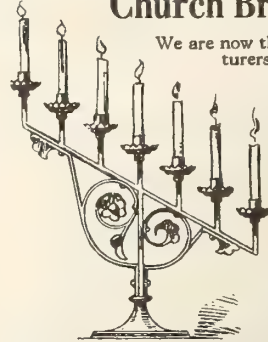
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# Easter



THE festival this year opens on a scene of bloodshed and carnage, and yet it may be that we are keeping an Easter that will be the beginning of an Easter Resurrection for the nations now engaged in war. The suffering, the anxiety, the poverty, and the increasing stress of prayers must produce a sort of crucifixion of the material, the degrading, and the selfish things in national and individual life, and from that will come a newer and a more spiritual outlook for the civilized world. The war, while adding to the horrors of death, is also taking away the horror of dying. Men are marching with cheerful contentment on to the fields where death stalks continually, and are rising to the ideal that a noble death is far higher than an ignoble life. As they realise this, they feel the added attraction of the noblest of all deaths, the death of Our Lord on the Cross. In many places we hear of the scorn and contempt that are felt for the man who would make gain out of the distress of his country, who sees in the crisis of nations the opportunity to grow rich, or for the man who cannot feel the call of patriotism, but prefers the life of ease and indifference. So, while many tears will be shed this Easter, and while many sepulchres will be filled with dead bodies, dead hopes, and dead ambition, yet, still to thousands of hearts there will come with great meaning the salutation, "He is risen," while to those who have given all that they had to give, their lives, on the field of honour, there has already come an understanding of, and joy in, the Easter message that has robbed death of all its terrors.

\* \* \*

YEARS ago many customs were connected with Good Friday and Easter. In many churches there was a place either cut in the wall of the church, or made temporarily in the church, which was called the Sepulchre in remembrance of Our Lord's burial. This Easter Customs was used from Good Friday to Easter Day and was constantly guarded by watchers in memory of the soldiers who guarded the tomb in the garden of Joseph of Arimathea. In this sepulchre at one time they used to deposit the Host that had been consecrated on Maundy Thursday. In 1557 in one of the Parish Churches we find this item—"To the sexton for watching the Sepulchre two nights, 8d." In 1558 another church has—"Paid to Roger Brock for watching the Sepulchre, 8d." In another church we find that the Sepulchre had been sold. Another interesting account tells us of the custom of having plays at Easter, e. g.

"Paid Sybel Darling for nails for Sepulchre	2d.
"Paid Resurrection Play	2d
"Paid John Cokks for writing the Feast of Jesus and for six beards	2d.
"Paid bread, ale, and beer for play	2s. 1d.
"Paid 'Feast of Jesus' and 'Visitation of Our Lady'	2s 8d.
"Received from the gathering at Stage Play	18s.
"Paid for a Indas	6d."

On Easter Day we find the following interesting charge, "Paid for 3 great garlands for the crosses, of roses and lavender—and 3 dozen garlands for the choir, 3s."

The use of flowers was a natural and beautiful symbol of the Resurrection, which was also probably the explanation of the giving of Easter eggs. On Easter Monday there used to be a curious custom at Greenwich near London of rolling down a steep hill. We remember seeing this a great many years ago, and we also remember that it was not at all an edifying spectacle. People of all ages and both sexes took part in it and strange to say it produced little comment in the way of adverse criticism, partly because it was an old custom, and partly because few people were abroad on that day except the class who observed the custom.

A. Ah neighbour, how are you, fine weather we are having? B. Good day to you. I suppose you've come round for the vestry meeting.

A. Yes, I always like to come and hear the financial statements, for, after all, you know, if the finances keep well up you are sure that the parson is on the job all right and that things are booming. B. Yes, there is a good deal in what you say, and from a business point, of course, the money's the thing that makes the church a success. I hear we are going to have cushions put in the pews, which will be a great improvement for the seats are pretty hard wood, ain't they? A. Here comes C. whom they say is one of those extreme people who want to go to church all the time, and who uses the floor more to kneel on than the seat to sit on.

C. Good day—hope you both had a happy Easter—didn't you enjoy the services yesterday and wasn't it fine to hear that we had more communicants at the early service than ever before? Things are looking up, eh? A. Well I wasn't at church yesterday as I had some trouble with a pig, and didn't want to lose it. B. I was at church, but I can't say that I hold much with these early communions. They are very tiring, and they upset the house on Sunday morning. Three times a year for me, so that I can feel that no one can say anything against me as a member of the church, and think I always attend the Easter vestry. Still, I'm not bigoted, and so long as the work's done I'm not one to stand in the way of those who want to go out early. C. To me the great joy of Easter is the Easter Communion. I love to go and meet my risen Lord at His own service, and more especially at Easter when I remember Good Friday and what it cost Him. It often seems to me that we men are more than a trifle hard upon God, for we take all we get from Him and give Him very little in return. As you both know, it is easier to give a dollar, scarce as they are getting, than to get up early and walk a mile to church in the early morning, and we seem to always choose the way that is easiest on ourselves. It isn't for me to preach, but I often feel that if it had been some relation of mine who had done as much for me as He has done, and who in return for that asked me to get up early every Sunday in the year to meet him at church, and I didn't go, there wouldn't be many men in the place who would have any use for me. However, here's the rector, so we had better go in. I hear that there's a surplus this year and the rector wants to give it towards our deficit in the Mission Assessment. What do you think? A. Not for mine. I want to see those cushions put in the pews. B. What's the good of sending money out of the parish anyway. I think that the surplus might go into the bank and save us a trifle off the expenses next year. I saw a man who had been abroad and he told me he had no use for missions, and I guess he ought to know.

He is risen.

\* \* \*

IT was Holy Week, and everywhere the joyous word Easter was blazoned. It looked as if the whole city was on fire with love of Christ, for in nearly every other window or so was the announcement that Easter was at hand. There were Easter hats, and Easter clothes, Easter costumes for the thin and stout, the old and the young, Easter eggs, Easter rabbits, Easter flowers, Easter candies, even a suggestion of Easter drinks. We know people must have something new on for Easter to represent their new Easter life in which they are rejoicing. But the use of the word in all the windows was entirely commercial—it was just a label, just an advertisement. It was no message of belief, of joy in the Resurrection, of gratitude for Calvary's costly death, but a something to catch the eye and bring us the money. "Well, there's no harm in it," says some one, "Why are you always kicking?" If Easter has deep spiritual associations for some people, then it must be a bit of a trial to them to see it used as a cheap means of attracting attention to commerce. No one resents the expression Spring hats, Spring boots, Spring prices, nor is there anything out of the way in Spring goods, and these terms would do as well for advertising as any other word. So, why should not we who value and reverence the word Easter, for what it connotes, kick at its misuse?

Easter !!!



## "The Challenge"

"What of the faith and fire within us?"—(Thomas Hardy.)

IT is most certain that there are at the present very many women who have been brought almost to scorn their own womanhood, so poor do they feel themselves, so powerless to give anything, at the moment when they would most gladly give all, to the country they love in the hour of her need. Millions of men are offering their lives, millions, both of men and women, are offering what is beyond all comparison more precious than life—but these others, these "who have nothing to give but their hearts," what is there for them to do? Nothing to give but our hearts—but with how undivided a loyalty do we make that offering!

But—do we?—that is the question. There are painful heart searchings on many sides as to whether we as a Church, as a nation, are responding to the unique opportunity that lies before us. The men of the Empire are strong to endure in battle, is the Church less strong to endure in prayer? It is by our faithfulness that we must buy up the opportunity; are we rising to the supreme test, or are we taking shelter behind the multiplicity of small practical tasks that are to most of us the accustomed refuge from anxiety?

We begin now to be conscious that we have for years past been living in a most strange and bewildering atmosphere, a condition which would seem to have borne a strong resemblance to the break-up of the Middle Age,—that wild and whirling time when old standards were failing, old beliefs were thrown open to question, old philosophies were in the melting pot; when it seemed that all the old things were passing away, and yet that no possibility of great new achievement existed since everything worth doing had been already done; great artists were fain to spend their skill on ugly or trivial subjects, all humanity seemed to be halting

—"between two worlds, one dead,  
The other powerless to be born."

But now, all suddenly, the new world is coming into being around us, and it lies in our hands to determine what manner of world it shall be. Can we do it? Rather, can we refuse! It is told that during the fighting at Ypres last October the colonel of an English regiment sent a message saying that it was impossible for his men to hold out longer without reinforcements. "I only want men who can do the impossible," answered

French, "Hold!" And hold they did as all the world knows.

Can our eyes have been dazzled by the very splendour of the cause in which we are fighting? Had our conscience been less completely at ease on that score, we might, perhaps, have been bolder in turning the search-lights upon the dark places of the national life. At the moment it is most surely true that we are fighting upon God's side,—yes; but how if we as a people fail to shew ourselves worthy of our high calling? How if, when He has once more given us the blessing of peace, we find ourselves content still to sit apathetically watching, while men slay each other in a warfare far baser and more cruel, ruining homes, degrading womanhood, and blighting the life of children, to the cry once more of "Business is business," instead of "Necessity knows no law." The soul of the nation seems to be for the moment undergoing that purification by pity and fear of which the Greeks wrote, but it is in our *patience* that we must win our souls, and we are so restless and impatient, so indolent and light-minded, where shall we find strength for our impossible task? The High and Holy One that inhabiteth eternity is calling us to repentance—is the voice of our Mother the Church urgent with us in warning and rebuke, is she making plain before our eyes the pitiful results of our laborious civilisation, the failure of our poor little attempts at the practice of Christianity, exhorting us that we cry mightily unto the Lord Christ—

"Whose sad face on the Cross sees only  
this  
After the Passion of a thousand years."

For some time past, both in England and France, the air has been quick with new spiritual forces, men and women who have never known what the Church meant, groping after something, they hardly knew what, nor where it should be sought; while others have been straining every nerve to persuade the Church they love to shew herself what indeed she is, the natural home of every instinct of mercy and justice, of every effort after truth in science and scholarship, of every impulse of creative beauty in art. Yet while this religious ferment has been going on on every side, we have found the columns of Church papers occupied often enough with long and acrimonious discussions as to whether it is a serious offence for the congregation to kneel during the reading of the epistle, whether two

candles, or six, or sixty-six, should appear upon the altar, whether the congregation has any right to object to a priest following that "good Catholic custom" of reading the services of the Church in a perfectly inaudible voice.

Paul Sabatier, writing three or four years ago, laments over the failure of the generation of 1870 to recover France for Christianity. The uplifted voice of the conqueror, intermingling his mystical effusions with the roar of the cannon, created a certain distaste for Protestantism, a distaste which increased to horror when to it were added French voices, attributing to the Reformation the success of Germany, and saying that if France had had a Luther, she would have had no Sedan. Yet more grievous was the failure of Catholicism; the priest, who had been admirable in his charity and devotion on the battlefield had but little that was efficacious to offer when France, bleeding and heart-broken, besought of him that spiritual succour which it is his mission to give. "He celebrated moving requiem services in honour of her dead, canonising them, as it were, by giving them a place in the succession of numberless heroes around whose graves the Church intones her age-long lament and burns her incense. But when, in the nave once more, silent and cold, the last candles of the catafalque hurriedly extinguished, the living asked, And now what must we do? the priest could only commend them to vain devotions, easy and mechanical, wherein the intelligence had as little part as the heart: he commended miraculous medals to them, and indulgence-bearing prayers, or the organisation of some resounding pilgrimage to Paray-le-Monial, to beseech the Sacred Heart to re-establish the Temporal Power and save Rome and France—France by Rome, and Rome by France."

"The hungry sheep look up and are not fed"—yes, even to-day it is possible to find a priest of the Church of England capable of warning his people to see in the war which is devastating all Europe a judgment on the perpetrators of the Welsh Church Bill. The Church has to-day an opportunity unique and priceless; woe to us if we let it slip. Shall our children be able to call us blessed? or are they to lament that in this our day we too knew not the things which belonged unto our peace? Men all the world over are being brought face to face with elementary facts, with truths so old they seemed in a fair way to be forgotten. They are willing, they are longing, to be helped, they come in crowds as once they came of old: "When

Jesus then lift up his eyes and saw a great company come unto him, he saith unto Philip, whence shall we buy bread that these may eat?" Will the Church, like Philip, make helpless answer that there is not sufficient food to be had?

The ends of the world are upon us, and we are, perhaps, invited once a week to say a prayer for the welfare and success of our armies; but how often are we bidden to be unceasing in prayer that our nation be in the hand of God such a tool as He requires for the fashioning of His divine purposes; not forgetting while we pray for the victory of our arms, to pray yet more fervently for those "far-off victories of love," towards which we are dimly groping; how often is a word said to bring home to those in whose ears the oft-heard words have become stale and all but meaningless, the depths of meaning enfolded in the familiar phrases of the Litany, the Collects, or the Psalms? Almost every page of the Prayer-book seems instinct with new life; are we making an honest attempt to help the careless and the untaught to enter into this treasure-house? How many of us are learning to say with a new fervour the noble words of the daily prayer for Concord, or (among many others) such a prayer as this—"O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we being ready both in body and soul may cheerfully accomplish those things that thou wouldest have done,"—words that might almost seem to have been framed on purpose for our present necessity.

It is, of course, most true that these treasures are all there awaiting us, the Church has provided them for her children, we have but to put out our hand and take them. But our need is so urgent to be delivered from the blindness of our hearts, we are at once so headstrong and so indolent, changeable and forgetful as children and yet stubborn as men,—how shall we find understanding and fortitude unless the Church, she who alone in this matter can speak with authority, is instant with us that we forget not, day nor night, to cry for the forgiveness, the perseverance, and the understanding heart that, God knows, we do so bitterly need. We are such babies, even the best of us, we stay our hearts on such poor treasures. Surely He who knoweth whereof we are made will look upon us with not less compassion than moves our own hearts at the sight of the baby that has cried himself to sleep hugging some absurd pathetic toy to which his heart clings with a passion utterly



unaccountable to our grave and mature intelligence—a sight so heart piercing that we are fain to make entreaty with tears, and cry unto the everlasting Pity,  
 “Ah, when at last we lie with tranced breath,  
 Not vexing Thee in death,

And Thou rememberest of what toys  
 We made our joys,  
 How weakly understood  
 Thy great commanded good,  
 Then, fatherly not less  
 Than I, whom Thou hast moulded from the clay,  
 Thou’lt leave Thy wrath, and say,  
 ‘I will be sorry for their childishness.’”  
 W. M. C.

## Easter Flower Thoughts

BY E. T. COOK, F.R.H.S.

IT is the glorious festival of the Resurrection, the birth of spring, and the opening of a new year in the woodland, in the countryside, in the city itself. These are a few thoughts that came to the writer during a recent ramble one sunny spring-like day, the forerunner, let us hope, of many hours to be enjoyed in the sunshine amid flowers and everything that brings us nearer to the Great Giver of all things.

### SCENTS OF THE WOODLAND

What is it that one remembers most vividly in childhood days—the orchard or the garden, the apple or the flower? I think the apple, because, alas for the frailty of human nature, it is something to eat. Woodland, orchard and garden were names written on the mind of the child, but names only, the veil was still drawn, waiting for tiny hands to gather strength for the unlocking of the great mysteries of Nature. Years pass away and the orchard leaves something very real, beautiful and enticing. Our eyes seem to open wide at once, though in reality the awakening is a gradual manifestation of the lovely things of the earth. Memories crowd into the after life and the country ramble, happy, sunlit days in the woodland and orchard, come back to gladden weary, lonely hours far away from that holy place, fragrant with every blessing, we call “home.” Some days, as we look back upon the life that has gone, seem to stand out very clearly and recall the music of the woodland, the fragrance of the flowers and the big trees that cast their shadows over hedgerow and grassy bank where violet and primrose sought the shade. Such a hedgerow recalls a broken gate that led to a cherry orchard, luscious “May Dukes” that hung thickly from every branch from whence the drifts of snowy bloom had gone. The orchard was on a hilltop and it seemed, looking at it from some distance away, as if the trees were in a cloud, a fleecy white cloud that had settled down to hide the still leafless branches. But no, the flowers were the cloud and the scent wafted on the wind, the scent of the cherry to change to big tempting fruits that

hang in clusters when high summer gladdens the land.

Fragrance lends a mysterious charm to orchard and garden. A hayfield would seem something different if no scent came from the newly mown grass, for we remember with gladness hours of exquisite happiness, hours of sweet content and lusty merrymaking. Each fruit has a perfume of its own. The fragrance, voluptuous in its richness, of a ripe melon has little of the nature of the delicious aroma of peach, pineapple, apricot, blackberry, strawberry or pear, but the grape vine, fair to look upon in flower, leaf and fruit seems to hold the most precious of perfume in its juicy berry, white with tender bloom. Perhaps it is in the great vineyards or “graperies” in the Niagara fruit belt of Canada that the full meaning of fruit fragrance is unfolded. A dewy morning in September and aisle upon aisle of vines hung with fruit clusters whose colour and scent denote the kind, and as the sun rises to shed golden glory over another day, the dew disappears and a warm fragrance fills the air. From afar off we know grapes are hanging there—their sweetness is carried on the wind.

### IN A PINE WOOD

*“Stood the groves of singing pine trees”*

Have you wandered among the pines at all seasons and at all hours, if not, then seek the place where the tree is and the flowers that dwell in its shade. The music and scent of the pine bring a sense of strength and restfulness, chords of Nature’s own vibrating through the dark, stern branches, softly as some lilting melody from a “spring song,” changing as the wind falls or rises to slow, murmurous cadences; again the weird sounds of a mighty sea tumbling and receding on the shore. Nature’s music, the music of the tree-tops in the wind, and music that comes with the clean, rich incense of the plummy branches standing out against the sky. These thoughts were written down in the shelter of a pine group by the shore of Lake Ontario, a favoured haunt far from the busy world. The wood is on the edge of high, sandy

cliffs and beneath a countless host of flowers catch the fitful sunbeams that filter through the rugged branches of deep green. When snow and frost have gone trilliums open their flowers in shade and half light and it is interesting to see the difference that situation makes in the bloom and in the leaf. By the edge of the wood, just peering into the open meadow, the flowers are large and strong, but those where no sunlight or shadow play through the branches have neither strength nor size. It is as true of the flowers as of every living thing, no two are exactly alike and where wood and meadow meet, distinction becomes more marked. The year speeds on until golden rod and aster score the floor of pine “needles” with yellow and purple—fragrance and colour, even in winter when snow-drifts make deeper still the plummy pine-tops that bend in the winds rushing across the frozen waters. Sublime in its stately grandeur is the wood when winter has thrown a mantle over all—meadows of glistening white against which stand the deep blue pines, defiant and protecting, an oasis of strength and grandeur. The crimson sun sinks slowly in the west and shines with lurid glow through the darkling wood—a wonderful manifestation of mighty force, blood red and sapphire and burnished gold painted over the blue vault of the heavens with the brush of the great Unseen.

Stern and wild stands the pine on the mountain fastnesses of the world—a stately sentinel or a goodly company, battling against wind and tempest, but in some fair British shires, amid surroundings more kindly, the warrior of the highlands becomes great woods of gloom. Openings in the noble massing of trees let in the sunlight, throwing shafts of soft radiance across the pathway, and there heath and golden gorse have found their way, pouring into the heavy scented air the warm fragrance of the open common land. Pine on mountain top, pine on sandy waste, pine by sea and lake—the majesty of it all.

### THE EASTER ROSES

Around us on this day of days is the Easter lily and the Easter rose and its scent reminds us of a very practical thought—the absence of it from many of our newer introductions. Here is a true story. I remember the late King Edward whose love for flowers seemed centred in the Malmaison carnation, as His Majesty usually wore one in his coat, when first he saw the great white rose, “Frau Karl Druschki,” exclaiming “What a lovely flower.” He bent down to smell it, then turning to a

friend said, “What a pity, it has no scent.” There seems something missing in a flower garden without fragrance; it is unsympathetic and seemingly as soulless as the great blue vault of heaven in which no singing of birds is heard. At the entrance to a garden which once surrounded my English home, sweet briar was lavishly planted. The very sound of home seemed to come singing on the wind, and we may repeat those well known lines:—

“O how much more doth beauteous seem

By that sweet ornament which truth doth give.

The rose looks fair, but fairer we it deem

For that sweet odour which doth in it live.”

### ANOTHER EASTER THOUGHT

Listen to John Burroughs in “Riv-erby.” “One seems,” he says with fervent truth, “to get nearer to Nature in the early spring days. All screens are removed, the earth everywhere speaks directly to you; she is not hidden by verdure and foliage, there is a peculiar delight in walking over the brown turf of the fields that one cannot feel later on. How welcome the smell of it, warmed by the sun; the first breath of the reviving earth.”

### THE FIRST EASTER DAY

THERE was one who came to the Garden

At the breaking of the day,  
 When the soft wind stirred the lily,  
 And the dewdrop gemmed the spray.  
 She stood by the graveside weeping,  
 She gazed on the darksome space,  
 And turned from the Angel-vision  
 To the risen Saviour’s Face.

There were twain who journeyed at even,

And listened with hearts that glowed  
 To the wondrous talk of the Stranger  
 They met on the village road.  
 They prayed Him to sojourn with them,  
 And gathered about the board,  
 And knew as the Bread was broken  
 The Presence of Christ the Lord.

There were those in the Upper Chamber  
 With spirits stricken and sore,  
 The little band of disciples

Within the guarded door;  
 And eyes all weary with weeping  
 Were lightened with joy to greet  
 The Master standing among them  
 With Wounds in His Hands and Feet!

—Beatrice Rosenthal.

### MEETING OF HOUSE OF BISHOPS

No decision was arrived at by the House of Bishops which met in St. Alban’s Cathedral, Toronto, on March 25th, for the purpose of electing one of their number as president of the House of Bishops and Metropolitan. The House consequently adjourned and will meet again April 12th at Fort William.

### GOD AND THE WAR

Dr. Paterson-Smyth’s latest book, “God and the War,” has already been sold out both in England and Canada.



## The Church in Canada

ALGOMA—RT. REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Athabasca, Alberta
CALEDONIA—RT. REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. J. C. ROPER, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Fort Simpson, N.W.T.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSENEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—RT. REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Bishop of Kingston
OTTAWA—	Kingston, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—RT. REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWMAN, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

### ALGOMA

#### JOCELYN

The W.A. held their annual meeting on March 10th. The following were elected to office: Mrs. Robert Bishop, president; Mrs. J. J. Campbell, vice-president; Mrs. W. Moore, secretary; Mrs. Kent, treasurer; Mrs. Humphrey Young was elected as superintendent of the Junior W.A.

#### RICHARDS' LANDING

The annual meeting of the W. A. in connection with Emmanuel Church was held on March 10th. Mrs. Walker was elected president; Mrs. McNab, vice-president; Miss Smedley, secretary, and Miss Dora Haran, treasurer. There was a good and representative attendance at the meeting.

#### MARKSVILLE

A special meeting was called of the W.A. of St. John's Church to reorganize on Thursday the 18th March at Mrs. Burke's residence. The officers elected were: President, Miss M. Marks; vice-president, Mrs. McGregor; secretary, Miss O. McMinn; treasurer, Miss E. Hamilton. The ladies decided to support and work for an entertainment of outside talent after Lent.

#### WHITE RIVER

The Venerable Archdeacon Gillmor visited this mission parish recently and on Passion Sunday was at All Saints' Church, celebrating the Holy Eucharist at 8 a.m., preaching at matins, catechizing the children in the afternoon, and again preaching at evensong. The congregations throughout the day were very good, the church at evensong being quite full. All were glad to welcome the Archdeacon again, as it was some years since he visited this parish. During his short stay he had the pleasure of meeting an old friend whom he had not seen for thirty-one years. All hope that the Archdeacon will visit White River again before long.

### CALGARY

W. A. SILVER COMMUNION PRESENTED TO 31ST BATTALION

On Friday, March 19th, the presentation of the communion service from the Diocesan W. A. to the 31st Battalion took place in the officers' mess at Victoria Park and despite the short notice of the event there was a good attendance of those interested.

His Lordship Bishop Pinkham introduced Mrs. W. L. Bernard, honorary vice-president of the W. A., who presented the service on behalf of the

ladies. The latter had considered it both a privilege and pleasure to provide these necessities for the regiment and Mrs. Bernard hoped its services would bring comfort to the soldiers wherever the fortunes of war might lead them. "It is unnecessary for me to remind you of the many great and glorious deeds accomplished by British soldiers in the past for we have every conviction you will worthily follow in the steps and uphold the traditions of the British Empire and our grand old Union Jack," the speaker concluded.

Colonel A. H. Bell and Captain Walker, chaplain of the regiment, on behalf of the officers and men of the 31st, thanked the W. A. members for the gift, after which the officers entertained those present at tea, the visitors later being shown over the barracks and witnessing the firing of machine guns. Among those present were Mrs. W. A. Geddes, Rev. Mr. and Mrs. Thompson, Mrs. Montgomery, Mrs. Sage, Mrs. Frank Eaton, Mrs. Wolley-Dod, Miss Rosamond Wolley-Dod, Mrs. J. D. Pugh, Mrs. Herbert Akitt, Mr. and Mrs. Hugh Melvin, Mrs. Brockhead, Mrs. Molson, Mrs. Hicks, Miss Heaney, Miss Wood, Miss Groves, Miss Watt.

The service is an exceptionally handsome one and is complete in every respect. It rests in a leather case which bears a plate of silver with the following engraving: "Presented to the 31st Battalion, C.O.E.F., from the Calgary Diocesan W.A." The linen which accompanied it was hand worked by members of the W.A. and completes a very fine as well as useful gift.

On Sunday morning, March 21st, there was a celebration of the Holy Communion in the pro-Cathedral at 9 o'clock for the officers and men of 31st. The Bishop of Calgary, who was the celebrant, gave a brief and most earnest address after the Nicene Creed. He was assisted in the service by Rev. Captain Walker, chaplain of 31st, the Dean and Canon Hayes. The communion vessels given to the Battalion by the W.A. were consecrated just before the prayer for the Church Militant.

Morning prayer was read by the Dean at 10.15.

At the ordination service which commenced at 11 o'clock, Ven. Archdeacon Tims, D.D., was the preacher. He also presented Revs. W. E. Herbert and F. R. B. Leacroft for ordination to the priesthood. The Litany was sung by

Canon Hayes, the Bishop saying the special suffrage.

The ante-Communion service was said by the Bishop, Canon Hayes reading the Epistle and Archdeacon Tims the Gospel.

At the laying on of hands the Dean, with Archdeacon Tims and Canon Hayes, assisted the Bishop. There was a large congregation.

At 2 p.m. service was held for the 50th Battalion, in the pro-Cathedral. The Bishop gave the address, the service being taken by the garrison chaplain, Rev. Captain Walker.

At the evening service in the pro-Cathedral, instead of the sermon, Hon. Mr. Justice Walsh gave an address on the financial position of the parish and the every member canvass.

At the evening service in St. Barnabas, Rev. H. Montgomery, rector, in the presence of one of the largest congregations ever seen in that church, the Bishop confirmed a class of twenty-one.

On Sunday, March 14th, the Bishop conducted the services and celebrated Holy Communion in St. John's Church, Claresholm.

March 12th, 1915.

At the meeting of the Executive Committee held on 3rd inst., a resolution was unanimously adopted advising the Bishop not to call the Diocesan Synod together during this year.

The following resolution was also unanimously adopted, viz: "That the Bishop be respectfully requested to instruct the Rural Deans to call a special ruridecanal meeting in their respective deaneries within the next two months, at which the financial position of the diocese shall be the main subject of discussion, with the special object of trying to secure the immediate remittance to the secretary-treasurer of all mission funds now in the hands of the parish authorities, and the early raising of the whole amount of the assessment for 1915, with arrears.

The Bishop suggests to the Rural Deans that the meeting be held in April, in the following order, viz.: Calgary, to commence April 7th; Lethbridge, April 14th; Red Deer, April 21st; Macleod, April 27th; High River, April 29th.

The place of meeting and the programme of services, etc., to be settled by each Rural Dean for his deanery. If the meetings are held on the dates suggested, the Bishop will endeavour to attend them all. It seems very desirable that a public meeting should be held in the evening in every deanery, at which the Church people generally should have an opportunity of attending.

### HURON

#### LONDON

Rev. Dr. Beaumont, one of the oldest clergymen in Canada, died here on March 24th in his eighty-seventh year. He was a resident of this city for forty-five years. He was the oldest in point of service and years in the Diocese of Huron. He was born in France. R. I. P.

#### BRANTFORD

Bishop Williams was in the city on March 21st and conducted special confirmation services in three of the churches of Brantford and at Mohawk Institute.

#### PORT STANLEY

Rev. Canon John Downie, B.D., rector of Christ Church, died at his home here on Saturday, March 27th, after a long illness from pneumonia. He was in his seventy-sixth year, a native of Ireland, and came to Canada in 1862 as Assistant Chaplain to the Imperial

Forces at Kingston. He graduated from Huron College in 1869. His first parish was that of Kingsville, and later he was rector successively of Morpeth, Lucan, Berlin, Watford and Port Stanley, and was instrumental in having built five new churches.

Canon Downie was prominent in Sunday School work, being for years Chairman of the Sunday School Committee of Huron Diocese and inspector of Sunday Schools in the county of Elgin. He was at one time Rural Dean of Kent. He was the founder of "Our Empire," now published in London, England. The funeral was held in Toronto on Wednesday, from the residence of Canon Downie's son-in-law, Mr. R. A. Williams.

### NEW WESTMINSTER

On Monday, the 15th of March, the Bishop began an eight-day Mission in the Parish of Kamloops. The daily programme was—Celebration of Holy Communion at 8 a.m., children's service in the afternoon, the evening Mission service. Besides which one afternoon service was held at the out-stations of St. Peter's, Goose Lake, the Tranquille Sanitarium, Campbell Creek and Savona. On the 17th of March advantage was taken of the Bishop's presence in Kamloops to have an Executive Committee meeting of the Diocese of Cariboo.

The following are the Bishop's other engagements up to Easter:—Confirmation, Canford, Nicola Valley, on the 22nd; confirmation, St. George's school, Lytton, 23rd; confirmation, All Saints', Agassiz, 24th; meeting of the Executive Committee, Vancouver, 25th; confirmation, St. Luke's South Vancouver, 25th, 8 p.m.; confirmation, St. Thomas', Janes road, S. Vancouver, 26th; confirmation, St. Mark's, Kitsilano, 28th, 11 a.m., Palm Sunday; confirmation, St. Alban's, Burnaby, 28th, 3 p.m., Palm Sunday; confirmation, All Saints', Vancouver, 28th, 7.30 p.m., Palm Sunday; confirmation, St. John's, Central Park, 29th; confirmation, St. Mary's, Sapperton, 30th; confirmation, St. John's, N. Vancouver, 31st; confirmation, St. Paul's, Vancouver, April 1st; confirmation, St. Peter's, South Vancouver, April 2nd, 8 p.m., Good Friday; confirmation, Holy Trinity Cathedral, New Westminster, April 3rd, Easter Even. The Bishop will also take the Three Hours' Service at Holy Trinity, Vancouver, on Good Friday.

#### ST. NICHOLAS', VANCOUVER HEIGHTS

Archdeacon Heathcote has just finished a very successful eight-day Mission at St. Nicholas' parish, Vancouver Heights. The attendance, both at the early celebration of Holy Communion during the week, as well as at the evening services, was well sustained, and very great spiritual uplift was given to the parish by his efforts. At the close of the services an opportunity was given to any who wished to do so to renew their baptismal vows, thirty-five members responding.

### NIAGARA

#### PORT DALHOUSIE

His Lordship, Bishop Clark, administered the Rite of Confirmation here on the 19th inst.

R. W. Allin, M.A., gave an inspiring address on India on Sunday last. He addressed the congregation at Jordan in the afternoon.

### NOVA SCOTIA

The Rev. Francis Sanderson, B.D., rector of Conquerall, has been elected rector of the parish of St. Alban's.

(Continued on Page 160)



## Our Old Country Letter

March 9th, 1915.

A COMPROMISE regarding the working of the Welsh Church Act has just been reached in Parliament, and is regarded as the best to be at present hoped for. It is in brief that the operations of the Act as regards Disestablishment are to be suspended till six months after the War ends, instead of as previously announced, taking place immediately, and before any possibility was given of adjusting the financial situation. A condition, however, was attached, that before the date of Disestablishment, as fixed by the new Bill, no proposals for repeal or amendment of the Act would be made or countenanced, except with the approval of both parties. The Opposition accepted this if it were in the sense that it had reference only to the making of proposals in Parliament, and not to discussions outside. This was, later, admitted. I give you a little of the Archbishop of Canterbury's speech, which conduced to this result. He said that when the subject was last before the House he called attention to the impossible position in which the Church in Wales was being placed by the insistence of the Government on passing the Bill during war time. And he supported a proposal not for postponing the date of Disestablishment, but the coming into operation of the Bill, until after the war should be over. "In another place" the Home Secretary had scouted the idea that such a proposal would be tolerated or assented to by the Government, and made merry over what he described as the imaginary difficulties anticipated. But every week that has passed since then had shown beyond a shadow of doubt that those apprehensions were absolutely true, and the Home Secretary completely mistaken. The present Bill would remove some of the difficulties without doing harm to any living soul. But it must be quite clear that the truce previously asked for by the Government on all controversial matters during the war, and quite loyally

observed by the party with whom he was connected, on the present as on all subjects, could extend as to the proposal before them only to the end of the War. After that, everyone was free to say what he thought right on that as on other subjects. . . . Rather than consent to any plan which would prevent people from speaking on this subject then, he would prefer to let the matter stand as it did at present. . . . He could not help hoping, even now, that there might be some drawing closer of those Christian men and Christian bodies who had been opposed to each other.

their liberty of action quite irrespective of any understanding between the two front benches. But they would observe the truce during the War.

On these terms it is now understood, and is a great present relief to all of us Church folk who have deeply felt, and still feel, the hardships—and also the premonitions for our beloved English Church—involved in all that is occurring about Wales. The Welsh Radicals in the House of Commons are stated to be very angry, however, and to intend obstructing these proposals of peace in every way they can.

\* \* \*

The correspondence about whether or not the clergy should be eligible as

ing that he is self-consecrated under the most solemn vows to the spiritual warfare of the Lord, and to no other."

\* \* \*

The examples of Russia and of France in the prohibition—entire or at least partial—of alcoholic stimulants during the duration of the War, is finding warm advocacy for England, where it is just as much needed. But, alas, we are slow to rise to it. Something more than has as yet been attempted seems certain to come soon, however, as the strength of public opinion gathers. One fears it will not be half drastic enough, and one knows quite well the real impediment is the old "root of all evil"—the love of money. The recrudescence of labour troubles, too, of which no doubt you have read, in the North of England, are directly traceable to the same cause. The men are not so much selfish or unpatriotic as they are sore and bitter that in too many instances their toil has not helped the Army as much as it has helped individuals to accumulate money. This is a charge which Daylight will soon, in the present state of public opinion, make impossible. Truly there is moral work for clergy and all who will, in manifold ways, at home. But that is not to diminish for a moment our efforts or prayers for our forces abroad.

\* \* \*

In a communication addressed to the Duke of Portland as Chairman of the Fund for Sick and Wounded

Horses, inaugurated by the Society for the Prevention of Cruelty to Animals, Sir John French praises the work done with our troops by the Society, and points out its utility as well as humanity, by the great saving of life or usefulness effected amongst the poor beasts whom we make suffer for our service. The officers of the fund are at 105 Jermyn street, London, S.W., and it needs much help.

\* \* \*

School buildings are now being often utilized as hospitals for our wounded or convalescent troops, other schools in the same neighbourhoods working "double shifts" to accommodate the displaced children.



Salisbury Cathedral, in the neighbourhood of which the Canadian Contingent were encamped and which had the unique experience of being flooded at the same time that the Canadian Camp was. A confirmation service was held in this Cathedral in December when thirty-two candidates from the Canadian Contingent were confirmed.

that the conclusion of military peace should not be inaugurated by a recrudescence of harshness and strife at home, and that some larger measure of reconsideration and rearrangement of the Welsh question might by that time come into sight and seem possible on all lines consistent with education, religious progress, and the co-operation of all who fought against sin and evil; with the ending, by common consent, of what was interpreted by so many as cruel, unkindly and unfair.

Lord Parmoor said that if the Bill had been left unamended the work of the Church would have been seriously hampered in many directions. This is not a political matter at all and Churchmen intended to maintain

combatants at the war is not ended yet, but the great weight of opinion is entirely against it, and some honoured names make this the more decisive. The Bishop of Durham this week says: "I hold that a clergyman is far more likely to be useful in our national life at this crisis by staying at his post than if he became a unit in the fighting ranks. Never was the really earnest and active minister of God's word and sacraments more urgently needed among our thronging populations than now. . . . Then, passing from practice to principle, I hold that it is not possible to read over the unspeakably sacred assurances and promises given by the candidate at his ordination without feel-



# The Warfare of the King

## Meditations for Good Friday on the Seven Words from the Cross

By CANON VERNON, HALIFAX, N.S.

AND I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. . . . And He was clothed in a vesture dipped in blood; and His Name is

each revolving year the Church sings with undying devotion—

"The royal banners forward go,  
The Cross shines forth in mystic glow;"

and chants that other hymn of Fortunatus—

where else by the King's words upon that blood-stained field of fiercest fight and glorious victory.

### THE FIRST WORD—THE CONQUEST OF HATE

*"Father, forgive them, for they know not what they do"*

The true warrior, the soldier whose cause is faithful and true, who makes war in righteousness, must count as his first triumph and the earnest of all future victories, the conquest of hate. The passion of hate blinds the judgment, chokes the affections, and ener-

literal obedience to the King's command, "Love your enemies."

"By the spirit which could render  
Love for hate and good for ill,  
By the mercy, sweet and tender  
Poured upon Thy murderers still;  
Crucified, I turn to Thee,  
Son of Mary, plead for me."

### THE SECOND WORD—THE VISION OF VICTORY

*"To-day shalt thou be with Me in Paradise"*

"Lord, when Thy kingdom comes remember me;  
Thus spake the dying lips to dying ears;



called the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean."

Thus the poet-prophet of the Book of the Unveiling saw and described the moving picture, cast upon the curtain of the vaulted skies, of the Warfare of the King, and the warfare of the King's loyal followers. Wherefore as Passiontide comes round with

"Sing, my tongue, the glorious battle,  
Sing the last, the dread affray;  
O'er the Cross, the Victor's trophy,  
Sound the high triumphal lay,  
How the pains of death enduring,  
Earth's Redeemer won the day."

The Warfare of the King was a lifelong struggle, but "the last, the dread affray" was fought and won on Calvary. The spirit with which the King fought, and the purpose of His fighting are revealed, perhaps as no-

vates the will. Impeded by it the warrior's blows are misdirected, his vision dimmed, and his success impossible. The King's first victory then upon Calvary's Hill was the hard-won conquest of that instinct to hate the evil-doer rather than the evil. The King's followers, if they would tread in His footsteps and win with him the well-fought day, must learn that the first triumph to be won lies in

O faith, which in that darkest hour could see  
The promised glory of the far off years."

And the reward of faith was the promise and the gift of vision, the greatest, possibly, of all gifts for the warrior, the ability to see in the gloom of midnight, the coming glory of the dawn; to hear in the hour of bitterest fighting the music of the



glad triumphal lay. For the gift of vision is it which makes progress possible, defeat impossible and victory certain. In the very Valley of the Shadow of Death, the Crucified could see, and by His seeing make real to the eye of faithful followers the radiant calm of Paradise the blest. Amidst the jeers of mocking priests, the taunts of the impenitent thief, and the ribald jests of the populace, the King could hear and make audible to the ear of faith the chanting by the celestial choirs of the triumph song, "Life up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in."

#### THE THIRD WORD—THE KNIGHTLY INSTINCT

*"Woman! Behold thy Son. . .  
Behold thy mother"*

Since at least warriors have worn the symbol of the Crucified, the true warrior has been marked by courtesy to all, gentleness towards women, consideration for those in distress. True chivalry was one of the fairest products of the religion of the Cross. The true soldier has ever the knightly instinct—

"Whose glory was redeeming human wrongs."

The bravest warrior is ever the truest knight; the leader in the battle line the first in courtesy and sympathy. The King in the very thick of the last great fight found time to give the tenderest of messages to those he loved above all others, His mother and His friend. The Christian warrior will learn of the King that the fierceness of the fight must never lead to forgetfulness of others; that in the most momentous of all moments, love and sympathy, courtesy and kindness have their place.

#### THE FOURTH WORD—IN THE HOUR OF SEEMING DEFEAT

*"My God! My God! Why hast Thou forsaken Me?"*

"Throned upon the awful tree,  
King of grief, I watch with Thee;  
Darkness veils Thine anguished face,  
None its lines of woe can trace,  
None can tell what pangs unknown  
Hold Thee silent and alone.  
Silent through those three dread hours,  
Wrestling with the evil powers,  
Left alone with human sin."

The Warrior King has tasted all the agony of seeming defeat, has known what it is to be cut off from all human succour by the forces of the enemy, hemmed in on every side, alone with the myriad hosts of evil, no help save that of God, and the call upon God seemingly unanswered and unregarded. Yet in the moment when overwhelmed by the opposing hosts, He yet remembers that God is His God and calls upon Him "out of the depths."

What strength should come to the King's follower, who tastes the bitter cup of loneliness, of failure, of defeat, when he remembers that the great Captain of His Salvation has drained the same bitter cup to its bitterest dregs. "O, my Father, if it be possible, let this cup pass from Me, except I drink it, Thy will be done." "The cup which My Father hath given Me, shall I not drink it?"

#### THE FIFTH WORD—ENDURING HARDNESS

*"I thirst"*

"His are the thousand sparkling rills  
That from a thousand fountains burst,

the King. All who would "manfully fight under His banner" must be content to have the Cross marked not alone upon their banner, or their foreheads, but on their lives.

#### THE SIXTH WORD—THE HOUR OF VICTORY

*"It is finished"*

The longest and the fiercest battle has its conclusion. The agonizing struggle of the King is not unending. The perfect life of the perfect Warrior, "without fear, and without reproach," the atoning battle waged on Calvary's Hill, is finished.



Faithful Unto Death

SIR E. J. POYNTER, P. R. A.

And fill with music all the hills;  
And yet He saith, 'I thirst.'  
All fiery pangs on battlefields  
On fever beds where sick men toss,  
Are in that human cry He yields  
To anguish on the Cross."

He, who in the battle of life, had often not where to lay His head, knew in the fiercest and the final battle all the agonies of thirst. The good soldier must learn to endure hardness, his body must be in subjection, and in enduring hardness he is but following in the footsteps of

"The strife is o'er, the battle done,  
Now is the Victor's triumph won.  
Death's mightiest powers have done  
their worst,

And Jesus hath His foes dispersed."  
The Christ Himself can say, "I have fought a good fight, I have finished my course." But what of the battle we are waging? When that is closed, shall we, too, as good soldiers, have fought a good fight? Or shall we, as recreants and cowards have yielded to the enemy, and basely surrendered the post the King gave us to

hold, if needs be with our life's blood?

#### THE SEVENTH WORD—THE KING'S RETURN

*"Father, into Thy hands I commend My Spirit"*

Sweet is the hour of victory, the moment of conscious triumph, but sweeter yet the Warrior's return. Glorious indeed is the triumphal entry of the victorious hosts. Splendid the victorious return of the King and His triumph, laden with the spoils of the vanquished. But sweeter yet the Warrior's entry into His Home, the Father's welcome to the victorious Son, the calm, sweet gladness of the home-coming, and all the victory and all the hardships retold and yet retold. We can picture to ourselves the triumphal entry of the Warrior Soul of the Warrior Christ into the calm of Paradise the blest, and see the glad welcome that patriarch and prophet, warrior and wise man, all the armies of Jehovah's Israel, gave to great David's greater Son, the Anointed of Jehovah. Such a triumphal welcome to the glad fields of Paradise will be the lot of every faithful warrior of the Cross. The vision of this must nerve the arm and fill the heart with hope.

"And when the strife is fierce, the warfare long,  
Steals on the ear the distant triumph's song,  
And hearts are brave again, and arms are strong,  
The golden evening brightens in the west,  
Soon, soon to faithful warriors comes their rest;  
Sweet is the calm of Paradise the blest."

And even greater triumphs are to follow for the Warrior King and His warrior followers—

"But lo! there breaks the yet more glorious day,  
The saints triumphant rise in bright array;

The King of glory passes on His way."  
May the King bring everyone of us to that glad day, to the Crown, the only road to which is the way of the Cross.

## Book Reviews

Longmans & Co.:—

1—*Revelation of Discovery*; Bishop Brent.

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6—*Door of Heaven*; A. E. Burgett.

(1)—The Rt. Rev. C. H. Brent, Bishop of the Philippine Islands, needs no recommendation to those who are interested in missions, mission ideals, or what we might call the practical issues of Christianity. The present volume contains six



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chapters that appeared originally in the *St. Andrew's Cross*, the official organ of the St. Andrew's Brotherhood, two chapters that appeared in the *Churchman*, and a paper read at the Church Congress. As a rule the collection of detached subjects into a book is a doubtful boon, and especially so when the writer acknowledges that he meant to improve the material, but had not time. The chapter on the Parable of the Passion is especially good.

(2)—The Rev. Walker Gwynne is also well known as the author of the Gospel in the Church, and the Manual of Christian Doctrine, although to ourselves his most appealing work is "Some Purposes of Paradise." The present book is to supply the need of a popular manual of the facts, dates, fasts, feasts, and so on, of the Christian year. It is just what it claims to be. It has no particular evidence of liturgical knowledge, but it does tell many things that many people ought to know and do not know.

(3)—This is a volume of sermons of the Vicar of Portsea, which is a portion of Portsmouth, England. This parish has nearly 4,000 men serving in the Navy and Army, and the sermons are addressed to the mixed multitude of friends and relatives, and they are all connected with the subject of war and its lessons. The war has produced a great many sermons, which are admirable as sermons delivered from a pulpit to a congregation, but very few that really merit the attention of a wider sphere as theological literature.

(4)—The Rev. W. S. Swayne is Vicar of St. Peter's, Crauley Garden, London. An interesting account of St. Paul's teaching, especially the chapters on Women, Slavery, and Idolatry.

(5)—Stories of the experiences of a student missionary in the rough places of Western and North-western Canada. The student or students were sent out under the auspices of the Presbyterian Church and the foreword is written by Ralph Connor. The studies are vouched for as true, and they are very striking, they make a strong appeal to missionary service, and should open the eyes of Eastern Canada to the needs of the West.

(6)—A manual for Holy Communion by the general missionary of the Diocese of Qu'Appelle, with an introduction by the Bishop of the Diocese. Very simple, very practical, just the things for busy lives. We cordially recommend this as a manual. If we may criticise, we should like to say that there ought to be more mention of intercession for others, and some clearer idea of intention in connection with the Holy Communion.

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## Women's Work and Social Service

"THE cross was a common instrument of capital punishment among the ancients, and the death of the cross was deemed so dishonourable that only slaves and malefactors of the lowest class were subjected to it by the Romans."

I find this in the Encyclopaedia, and it goes on to tell how the early Christians were wont to use the sign of the cross and to follow the custom of praying with arms extended, which seems to have dated from Apostolic times. The Emperor Constantine the Great caused crosses to be set up on buildings and in public places, and we all remember the crosses with which our own Edward I. marked the route of the funeral procession of his beloved and honoured queen. A most striking evidence of the depth of Christian reverence for the Cross was the process known as "trampling on the Cross," instituted during the great persecution in seventeenth century Japan, and found to be a test so searching that no Christian could evade it. The story of Peter Martyr contains the following very interesting note:—

"Crosses have been seen amongst the Mexicans, and when they were asked through interpreters the meaning of that symbol, some of them answered that a very beautiful man had once lived amongst them and had left this symbol as a remembrance of himself; others said that a man more radiant than the sun had once died upon the Cross."

Bunyan understood it, for he tells us how in his dream he saw that

"Burdened Christian ran till he came at a place somewhat ascending and upon that place stood a cross, and a little below a sepulchre. And just as he came up with the Cross, the burden loosed from off his shoulders and fell from off his back and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in and I saw it no more," and later when he was asked to explain why or "how his annoyances were vanquished," he made answer thus:—

"When I think what I saw at the Cross, that will do it."

Again, in the work of mercy carried on among the wounded in war time we find this recognition of the Cross, for where the Red Cross goes, there is the work of healing and tenderness to foes no less than friends done under the sign of Christ, if not always consciously in His Name.

\* \* \*

"I went to look at the grave (of a German shot on our wire). The men had buried him with just the same reverence and sadness as for our own dear fellows, and one of the most uncouth-looking men in my company had placed a cross at the head of the grave and written a little inscription on it. . . . "You may walk over a mound, and bending down you see a little white wooden cross to shew that one of our brave men is buried there. . . ." "At one place in the chateau grounds I saw

*A nos officers* traced by a rustic hand on a rustic cross."

"Sunday—a small, white-washed room, and kneeling together are men of all ranks, furniture, a few rough benches, and an army blanket spread for the communicants. As for the altar, even active service cannot prevent its rising above its surroundings—the simple cross, the white linen, and the white chrysanthemums arranged with reverent care on the rough table."

It has frequently been noted too "the remarkable way in which holy crosses, crucifixes and calvarys have escaped destruction. . . . (For instance)—When all the rest of Messines was destroyed and the church utterly in ruins, one pillar on which a large Crucifix hangs, was standing alone."

\* \* \*

And yet to-day and in our own land we have to confess that we have allowed the Cross to lose part of its significance as a *universal* Christian symbol. You will pass building after building in the city—fine churches some of them—but without the Christian sign; you will go through country districts and settlements and see church after church, but without the sign. Not long ago in a pretty little country town, I noticed a fine church whose spire, surmounted by a cross, dominated the whole place. I hoped it was our English Church, but no, it was the Roman Catholic church, and our own little church, like those of the other religions bodies, was bare of the Christian sign. We have largely given up the use of the cross simply because some Christians have venerated it over much; yet nearly every good thing in life would have to be abandoned if we adopted this principle.

\* \* \*

But in spite of this prejudice everyone understands what the cross means. Our soldiers know, as their letters testify. A chaplain tells how "I gave a poor German lad (who was wounded and in our hospital) one of our little crucifixes; one of our men pinned it on his breast, and he was so grateful."

The other day I heard a clergyman describing his visit to an immigrant home where he had been summoned to baptize a child. The parents could not converse with him nor he with them, but when they saw him make the sign of the Cross, "they were quite happy." They were Greek Christians and had been taught by their priests to apply to ours in any need.

"There was a Russian in the hospital (in the North-west); no one knew Russian and he knew nothing else; we cut a cross out of blue paper and he gazed at it enraptured."

Their words, indeed, were unintelligible to him, but the Cross spoke to him in a language that he could understand.

We all know it, do we not? If we

go into a church building in a strange land, the Cross on the altar tells us we are in a Christian place of worship, and yet there are buildings—many of them—dedicated to Christian worship, which are in no way to be distinguished from an ordinary hall or concert room—without the Christian sign. And yet we practise symbolism in almost every department of life.

. . . "The kiss,  
The woven arms, seem but to be  
Weak symbols of the settled bliss,  
The comfort I have found in thee."

The hand-clasp, the military salute, the smile or frown—only signs, yet "truth by means of emblem"; and what is Nature herself but a kind of great sacramental symbol, "the living garment of God." For myself, I cannot imagine life without these symbolic expressions. Can you?

Surely, too, this particular symbol, the Cross, is one of the proofs of the reality of our Faith. If the Death and Resurrection did not really happen, if the Son of God was not crucified and did not rise again, how can we account for the extraordinary change by which the Cross from being a thing of shame became a sign of glory; how but because the Cross—the empty cross—is always speaking of Christ Who was dead and is alive again.

\* \* \*

For us who are subjects of the Empire there is the message of the flag, fashioned as it is by the union of the crosses of St. George and St. Andrew and St. Patrick, and calling us always to the service of God no less than to the service of country—the perpetual symbol of sacrifice because it has been unfurled and extended and guarded by the blood of the men who went in jeopardy of their lives for a cause outside themselves; the perpetual reminder that the honour of the flag is and has always been upheld by sacrifice—for duty, for freedom, for righteousness sake. And so when we salute the cross upon the flag, or reverence it in our churches, or make its sign, it

calls us in the Name of the Lord to the service of sacrifice.

I am reminded of a story in which a number of children are starting on life's journey, each equipped with a cross. Their way might lie through smooth paths and flowery meadows, over stony places and up steep ascents, past hidden temptations or open dangers; but wherever the child tested his way by his cross, holding it aloft and following where its shadow fell, there was his path, there his way of life.

\* \* \*

To-day, in the conflict of nations, a generation is sacrificing itself for the sake of the future:—

"the Church is blessing the soldier, and thanking God for his courage and discipline and heroism, and pleading with God that He will accept the awful toll of sacrifice and link it with the sacrifice of Calvary for the redemption of our Empire and of other lands, of our Allies, and of those who are fighting against us."

But the redemption will not come alone through the glorious deeds of our men, and the silent heroism of the women who love them. It will be in proportion as we—personally, individually—unite ourselves with the sacrifice, as we let the power of the Cross control our lives and draw us into its fellowship, as we enlist and take our part in the struggle against the triumph of might over right, not only in the battlefields of Europe, but in the social life of our land, our community, our homes; in the struggle for justice and honesty in business and commerce and politics and society; in the struggle for the victory of love and service over hatred and arrogance; in the warfare of righteousness over evil, which means the continual sacrifice of self that righteousness may prevail.

"Peace through the blood of His Cross"; it is the message of Good Friday, and it is the Cross which shews us the way of peace—social, industrial, political, international, no less than personal—"love's strength standing in love's sacrifice," by the giving of self for others.

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There are many sorrowing and burdened hearts to-day; hearts bowed down not only with the sadness and horror of the war, but with the load of their own particular share. When the beloved one was called to make the great sacrifice, the sacrifice of his own life, perhaps our thought was, "It was impossible to refuse; one had to submit, of course, but it was impossible to be willing. I could only submit." When on the Way of the Cross, the Roman soldiers seized Simon the Cyrenian and "compelled" him to bear the Cross, he could not refuse, he could only submit, but his acceptance of this compulsion was the

cause why to him and to him alone it was given to relieve the Lord of this one bit of His burden. The essence of sacrifice in the offering, the free heart, the willingness, and the heaviest burden of grief perhaps is the resistance which prevents the sacrifice from being turned into an offering.

"The people could not drink of the waters of Marah, for they were bitter: and Moses cried unto the Lord and the Lord shewed him a tree which, when he had cast it into the water, the waters were made sweet."

What was this wondrous tree? Was it not the tree of the Cross?

HONOUR BRIGHT.

## The Church in the West

A FRIEND who lived in the early eighties in the district that afterwards became the Diocese of Qu'Appelle was so enthusiastic in speaking of Bishop Anson's work that I thought his reminiscences might profitably supply material for a letter to **CHURCH LIFE**.

When my friend went to Assiniboia in 1882 there was only one resident priest in the territory, a missionary to the Indians at Fort Qu'Appelle. Next year a priest was sent to Regina and the Rev. J. P. Sargent, formerly an officer in the army and later Dean of Qu'Appelle, was appointed travelling missionary. His mission extended for upwards of three hundred miles on the Canadian Pacific Railway and as far on either side as he could make his way.

At this time hopes were high that there would be a great and rapid increase of population. Impressed by the needs of this vast country under these circumstances, the Hon. and Rev. Adelbert Anson, Vicar of Holy Trinity, Woolwich, came to Western Canada and worked during 1882 and 1883 as an itinerant missionary. He returned to England to report on existing conditions with a view to future work and found to his surprise that the Bishop of Rupert's Land, Dr. Machray, had written recommending that Assiniboia should be set apart as a new diocese and that Canon Anson (he was a Canon of Canterbury Cathedral) should be the first bishop.

"He was the best Bishop that I ever knew," said my informant, who has lived in several dioceses, with enthusiasm. But the greatness of the Bishop, like that of many greater than he, was seen in foundations truly laid rather than in any spectacular success. He came in anticipation of a rapid growth of population, but a succession of lean years, broken by only one good crop during his episcopate, checked immigration. Summer frosts and drought drove many settlers from their lands. Yet if the work lacked the romance that had been hoped for, it was faced with unflinching perseverance. "When the Bishop came," to quote my friend

again, "the Church was regarded almost universally with contempt; before he left she had won respect on all sides."

This success was due not to the Bishop alone but also in part to the clergy whom he led from England to the work. Four came with him; others joined them as time went on.

One, a man of very great wealth, after some years' work in Qu'Appelle returned to England. Later, when a call was made for clergy to go to the Klondyke, he volunteered and on this second venture of faith lost his life through the swamping of his boat on one of the great waterways of the north. He might have led a life of ease and luxury, but he chose the plain path of duty.

Another priest as an exponent of muscular Christianity would have delighted the heart of the author of Tom Brown. Profanity in those days was in parts of the West appalling. "I thought," said an old seadog, "that sailors were hard to beat, but when I heard some of the men of those days swear, I found that sailors didn't know anything about it." Under these conditions it was not strange that the parson preached on the Third Commandment. Next day as he was walking on a prairie road, a voice from a furiously driven buckboard shouted, "You preached about me last night and I'm going to lick you." Trouble was unavoidable, but when the parson resumed his walk, he left his assailant fully satisfied, reclining in the ditch."

On another occasion a cattleman lounging in the room amused himself by making offensive remarks while the parson was at breakfast. Breakfast ended, the waiter, to his surprise, was asked to help in putting the tables out of the way and when this was done, the cattleman was invited to translate his words into actions and on accepting was soundly thrashed. The incident closed in mutual goodwill, and the foreman of the gang to which the offender belonged asked the parson to hold a service in his camp.

But it was not to such methods

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that the Bishop owed his success. He was one of the gentlest and most unselfish of men. So great was his reserve, indeed, that many found it hard to be at ease with him. A hard-headed Scotch farmer said that the Bishop was very nice but very ignorant; he had tried to talk to him about various kinds of wheat, about cattle and hogs, but it was no use, the Bishop didn't know anything. Every year he drew the full salary allowed him, but as regularly it was returned for some specific work in the diocese.

In his frequent journeys he made it a rule not to take a sleeping berth, because his clergy could not and he preferred to be as one of them. And he had his reward. In the face of discouragement and disappointment, in spite of characteristics, beautiful in themselves, that seemed unsuited to pioneer work, by his unselfishness and the power of grace he laid a firm foundation for his successors to build on, and raised an enduring monument to his work in the affection of his spiritual children.

G. H. B.

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## Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

### "WOMEN'S WORK AND SOCIAL SERVICE"

To the Editor:

Dear Mr. Editor,—So much real pleasure has been derived by your readers from articles over the pseudonym "Honour Bright" that it seems almost like ingratitude to find fault with anything from that quarter, but when one has been caused to shed tears of sympathy for the sublimely heroic and exquisitely fine things of life, there is all the stronger impulse to resent the one step downward on the part of Orpheus-up-to-date, and to mark the occasion with a few words, if not tears, of indignant sorrow. Though at first it appealed to one as simply ridiculous in your issue of March 18th, that under the heading of "Women's Work and Social Service" there should appear an amateurish rehashing of partizan political arguments of the most doctrinaire type, yet it becomes serious on the reflection that it can only be useful in the interests of party strife at a time when "Loyauté oblige" that at least we should keep truce and refrain from provoking one another—when also the Church press should set an example of high-minded patriotism.

For the United Farmers of Ontario, to whom we are directed as the true economic idealists, and from whose ranks the new fiscal Moses is to come, I have nothing but the kindly feelings of one who boasts a former junior membership in their great craft. I do not, for instance, argue from their interest in horticulture that their opposition to the war tax arises from any sympathy with haughty "kultur." Nothing like that! But why should farmers, with a sectional outlook, united, which only intensifies the sectionalism, and of Ontario, which further restricts it—why should they, organized for purposes covertly commercial, however patriotic they may be as individuals, be looked to as our only hope in finance? Why should a plank, snatched from their platform, be used to belabour the willing pack-horse now carrying our heavy burdens, along the same fiscal route, be it noted, that has been in constant use for three decades? And why draw a transcendental red herring in the form of a kettle-drum loyalty appeal, across the trail as an appropriate finish—why, at least in the columns of CHURCH LIFE?

A. E. ANDREW.

Pictou, Nova Scotia,

March 23rd, 1915.

(As correspondent for Women's Work, I feel that an apology is due from me to CHURCH LIFE for having been the means of causing irritation to any of its readers. May I assure your correspondent that I was truly distressed to find that, unintentionally, I had said anything which should give the impression of political partisanship—a thing entirely out of place in a Church paper.)

As a matter of fact I have no party affiliations and little interest in party politics. But some questions which are or may be questions of party strife, possess in themselves an importance which transcends party limitations and therefore deserve the attention of all who care for the welfare of the Empire. And there are various signs which cause some of us real anxiety lest the present crisis should be exploited in the interest of business first, patriotism second.

It is because of the political importance of trade and trade relationships

that one feels this country requires encouragement for the development of British rather than American trade; hence I personally would like to see the revenue which is expected from the proposed tax on British preference raised in some other way. The following statement, only just brought to my notice, offers a good illustration of the point of view against which some of my remarks were directed. I take it from *The Canadian War*, March 20th. What do you think of this Order of Importance?

"Below is the reproduction of the centre-piece of the front page of the February Toronto Board of Trade News. The order of importance is interesting when it is remembered that this publication suppressed the fact that a general meeting of the Board unanimously passed a resolution in support of more vigorous recruiting in Ontario.

"Canada's duty, 1915.

"Conservation and development of her water-power, minerals, forests and fisheries.

"Large increase in farm production.

"Increase in live stock production.

"The cultivation of the garden plot.

"The purchase and use of goods 'Made-in-Canada.'

"Provision for the technical training of her sons and daughters.

"Further advances in providing sanitary homes and clean cities for her people.

"Extension of the 'Safety First' movement.

"Further reductions in fire losses.

"Furnish her full share of men and materials to the Motherland in defence of civilization."—H. B.)

### ACKNOWLEDGMENT

To the Editor:

Sir,—I beg to acknowledge the following sums received for Church and Mission House at Cormack's, in Yukon Diocese, in memory of Bishop Bompas: Previously reported ..... \$272.53  
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### A BLACKSMITH NEEDED

The Rectory, Alberton, P.E.I.,  
March 23rd, 1915.

To the Editor:

Sir,—There is at present a splendid opening in the town of Alberton, Prince Edward Island, for a blacksmith, who must be a good shoer, a barber and a teacher of music who can tune pianos and organs. The district is not only well settled, but the fox industry is making it better financially. In the district shoers are few and there is no piano tuner or organ repairer within forty-five miles. Further information can be obtained from the Hon. John Agnew, mayor, or the Rev. F. G. Gosden, the Rectory, Alberton, P.E.I.

### THANKS FROM THE FRONT

Boulogne, France,  
March 11th, 1915.

To the Editor:

Dear Sir,—Just a line or two to thank you for your kindness in sending your paper to me. I have made use of all copies. I should like, too, to thank Mrs. S. B. Warner, of East Angus, Que., for the two months' papers sent by her.

There are several other things I would like to say, but perhaps I had

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better not say anything more lest some of my brothers at home should feel it their duty to swing wide the floodgates of criticism and let loose the soft-flowing, painfully faultless, brotherly rebukes, annoying to some I love, useless to your readers and only amusing to me.

Yours sincerely,  
G. A. WELLS, Capt.,  
Chaplain.

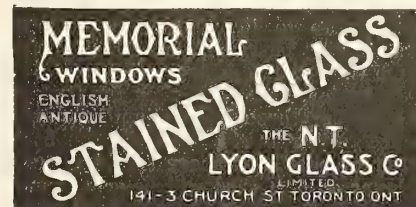
### IN DEFENCE OF L. M. M.

Pilot Mound, Man.,  
March 22nd, 1915.

To the Editor:

Dear Sir,—A truce to this unfair carping at the L.M.M. The first time for many years that I really felt that our dear old Church was worthily represented in this Deanery was at the first

L.M.M. meeting at Manitou, when the Anglican speakers made the most powerful impression on a critical and mixed audience. It is due to the L.M.M. that our slack methods of raising ordinary funds have been at least to some extent reformed. It is due to the L.M.M.



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This War Tax is to be prepaid by the senders by means of a War Stamp for sale by postmasters and other postage stamp vendors.

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It is essential that postage on all classes of mail matter should be prepaid by means of ordinary postage stamps. The War Tax stamp will not be accepted in any case for the prepayment of postage.

## Church in Canada

(Continued from 152)

Sydney, C.B., and will leave shortly to take up his duties there.

On Friday, March 26th, a meeting of the Executive Committee of the Diocesan Women's Auxiliary was held in the Church of England Institute, Halifax. Mrs. H. W. Cunningham, wife of the rector of St. George's, presiding in the deeply regretted absence, because of illness, of the beloved president, Mrs. Worrell, wife of His Grace, the Archbishop of Nova Scotia. At this meeting arrangements for the annual meeting to be held in Halifax in May were fully discussed. All signs point to an exceptionally large attendance at this meeting.

The concluding lecture in the Lenten series at the Church of England Institute on "The Religion and Religious Life of our Allies" was given by His Grace the Archbishop of Nova Scotia, his subject being the "Religious Life of

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France." Dr. M. A. B. Smith, the president of the Institute, occupied the chair, and before the lecture, on behalf of the Church of England Institute, extended to the Archbishop the congratulations and good wishes of the Institute upon his elevation to his new dignity in the Church, at the same time making fitting reference to the active interest that His Grace, as patron of the institute, has always taken in its work and well-being.

His Grace Archbishop Worrell, on the evening of Monday, March 29th, administered the Rite of Confirmation to a class of twenty-four at the North End Mission, Dartmouth. Canon Vernon, whose energy seems quite inexhaustible, has been ministering to the people of the mission, and growth has marked it, as it has marked all his work. In spite of the pressure of his duties as Secretary of the Church of England Institute, which has shown a wonderful development under him, his influence is strongly felt in Halifax in a number of good causes.

Theodore Sanger, F.R.C.O., for the past eighteen months organist at the pro-Cathedral, Calgary, has been appointed organist at All Saints' Cathedral, Halifax, to fill the vacancy created by the resignation of Mr. George F. Austen, who, on Saturday, March 27th, returned to England. Mr. Sanger brings to his responsible post fine qualifications. The Dean's earnest insistence that the music of the church is worship is telling each month and making it ever more fully that.

A day or two ago a delegation representing the Social Service Council of Nova Scotia, of which His Grace Archbishop Worrell is the president, waited upon the Premier of the province with a request that he appoint a commission to look into the matter of custodial care of the feeble minded and to report to the next meeting of the Legislature. His Grace, as representing the Church of England, presented the request, which was endorsed by representatives of the Roman Church and of the other religi-

ous bodies, the Premier promising to bring the matter to the attention of his colleagues. Dean Llwyd and Canon Vernon were the other representatives of the Church of England on the delegation.

## OTTAWA

OTTAWA

The Lenten season has been a very busy time at St. Matthews'. Services have been held daily and all the different societies have been most active. Confirmation classes for both children and also adults have been held weekly, and on Wednesday, 24th inst., the rector, Rev. G. S. Anderson, presented to His Grace, Archbishop Hamilton, a class of adult candidates for confirmation, numbering twenty-seven, eighteen of whom were converts to the Anglican Faith. A large congregation was present at the service and His Grace the Archbishop delivered a very interesting and instructive address on the presence and the power of the Holy Spirit. His Grace confirmed two aged candidates (one was in her eighty-seventh year) privately on Wednesday, 17th inst. A large class of young people is being prepared for confirmation and will be presented to His Lordship Bishop Roper, the new Bishop of Ottawa, some time in May.

The young men of the congregation have organized an athletic association which gives promise of becoming a very large and strong influence for good among the men. The church property, eight lots, is being put into shape for tennis and other games and pastimes.

A very large congregation assembled at St. George's on Sunday evening last, 28th, the occasion of the annual confirmation. Sixty-nine candidates were presented to Archbishop Hamilton, who officiated in the place of Bishop-elect Roper. The presentation was made by the Rector, Rev. J. M. Snowden, who was assisted in the service by Rev. J. E. Lindsay. Not a little of the credit for this unusually large class of candidates is due to the faithful work of Miss





Mundy, who was employed as a district visitor about a year ago.

### QU'APPELLE

On the nomination of Hon. Walter Scott to the Canadian National Council, the Right Rev. Bishop Harding, of the Diocese of Qu'Appelle, has been appointed vice-president for the province of Saskatchewan, of the British and Foreign Sailors' Society. Patron, His Majesty the King.

### QUEBEC

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the Russian Orthodox Church was celebrated by Rev. Father Vladimir Sakovich, of Montreal, assisted by the Russian Orthodox priest of Lachine, both of whom are visiting Quebec in the interest of their people. A Russian colony has recently been formed in Quebec, and it is for the purpose of getting in touch with them that the two priests came to Quebec. The service was a very inspiring one, and was attended by upwards of one hundred people of Russian nationality, who made their confessions and then received the Sacrament. The singing was most hearty and evidently the Russian workingman—and they are all rough labouring men—knows and loves the services of the Church to the highest degree. During the course of the service a sermon was preached by Rev. Father Sakovich. Following the service the two visiting priests called upon Bishop Williams and paid their respects to him.

The Church's year is being observed more and more by non-conformists. The Methodist congregation of the city advertise during this coming Holy Week "Passion Week Services" with preaching every night.

According to letters received from Canon Scott, he has been holding parade services within three or four miles of the firing line and officiating in the trenches themselves.

The Bishop of Quebec administered the Sacrament of Confirmation to the confirmation class of the Cathedral in Mid-Lent and to the classes at St. Matthew's Church on Palm Sunday. These were the Bishop's first public confirmations in the city.

### TORONTO

TORONTO

The Bishop confirmed at the Mission of North Norway on Monday evening and at St. Thomas' on Tuesday evening, and at St. Anne's on Wednesday evening.

#### BISHOP'S APPOINTMENTS

The Bishop will take the three hours' service on Good Friday at St. Alban's. On Easter Eve at 4 o'clock he will dedicate a memorial window to the late Rev. G. L. Ingles at St. Mark's, Parkdale. On Easter Day he will address the troops at the Exhibition Grounds in the morning at 10 o'clock, celebrate at St. Alban's at 11, and preach at the evening service.



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Rev. E. A. McIntyre, St. Aidan's Church, who was forced by ill health to go to Georgia last fall, writes that he is recovering and hopes to be back on his work early in the autumn.

The Rev. G. H. B. Doherty, Rector of St. Luke's, underwent an operation for appendicitis on Saturday last, but is now, we are glad to say, progressing very favourably and hopes soon to be out again. On Easter Day Ven. Archdeacon Ingles will celebrate at 7 and the Rev. Dr. Lewis at 8 and 11. Dr. Lewis will preach at 11 and also at the evening service.

News was received in Toronto last week of the death in England of Mrs. Vipond, mother of the Rev. F. Vipond, Rector of Islington. Mr. Vipond is at present in the Old Country.

Rev. Dr. Lewis preached at Holy Trinity on Palm Sunday on "The True Superman."

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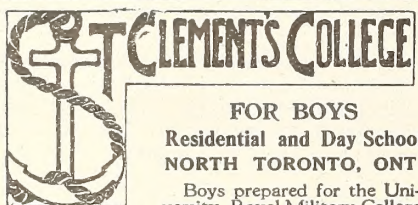
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paintings were brought from Europe some years ago by the late Rev. J. P. Lewis, for twenty-eight years rector of Grace Church, when the parish was in the central part of the city. To most people Mr. Lewis was known as a hard-working and devoted parish priest, but to his intimate friends he was also known to possess, besides attainments in science of a high order, a great love of art in its various forms. The pictures in question, on the death of the Rev. Mr. Lewis, became the property of his heirs, who have united in presenting them to Grace Church as a memorial of the late rector. They include: Raphael's "Transfiguration" and "Sistine Madonna"; Andrea Del Sarto's "Madonna of the Harpies"; Domenichino's "Last Communion of St. Jerome," and others. Mrs. Lennox, a niece of Mr. Lewis, has kindly loaned a fine portrait of the late rector, by an Italian artist, which is also on view with the Grace Church pictures.

The annual meeting of the Church of the Holy Trinity branch of the Women's Auxiliary was held on Tuesday, March 23rd, at 2.30 p.m.

The officers were all re-elected for the ensuing year.

All the reports were most satisfactory and showed progress and interest in all the departments of mission work. Addresses were given by the Rev. John Hodgkinson, priest-in-charge, Rev. Canon Owen, of Christ Church Cathedral, Hamilton, and Mrs. S. G. Wood, who paid a loving tribute to all the past rectors of the parish and moved that the following resolution be sent to the new rector, Rev. Canon Powell:—"That the president, officers and members of the Church of the Holy Trinity Branch of the Women's Auxiliary to Missions, at this their annual meeting, unanimously desire to tender you, their new rector, their warmest greetings of welcome, assuring you of their heartiest co-operation and sympathy in all the various undertakings for the welfare of the dear old church and parish. They also wish to offer to Mrs. Powell their affectionate greetings; to express the pleasure they feel in having her kindly presence and helpful influence in strengthening our hands in spreading Christ's Kingdom among us."

### EMPLOYMENT

Believing that there is not going to be very much work for outdoor trades in Toronto during this year the Board of Control of Toronto has arranged that the Rev. J. A. Miller, of the Presbyterian Strangers' Department, should conduct a big campaign in sending men back to the land. This has been carried out by Mr. Miller during the past six months with very satisfactory results, more than 300 men having been sent out since last September, most of whom are giving good satisfaction. Men of our own Church and also of all denominations have been sent and now that a wider campaign is on Mr. Miller is anxious to have the co-operation of the clergymen of the Anglican Church in securing places for men, married or single, on farms. His address is 109 Adelaide street west and telephone Adelaide 3211. For fuller information apply to the Rev. R. L. Brydges, Secretary Moral and Social Reform Committee, 162 Confederation Life Building, Toronto.

### PORT HOPE

#### TRINITY COLLEGE SCHOOL

A correspondent writes on Sunday, March 28th: "The Bishop has just left us after confirming the candidates in chapel last night and celebrating this morning. Both services were most inspiring and helpful. His address was excellent. This morning 59 boys communicated, about 73 per cent. of the school. Such service lift us all up."

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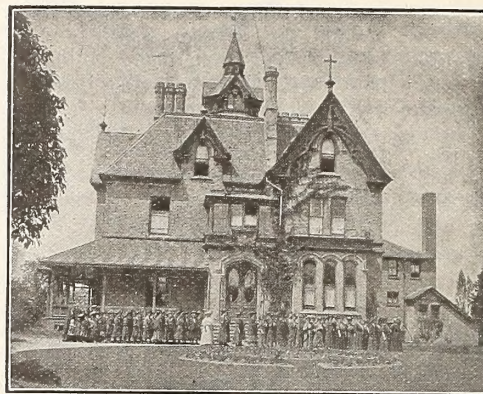
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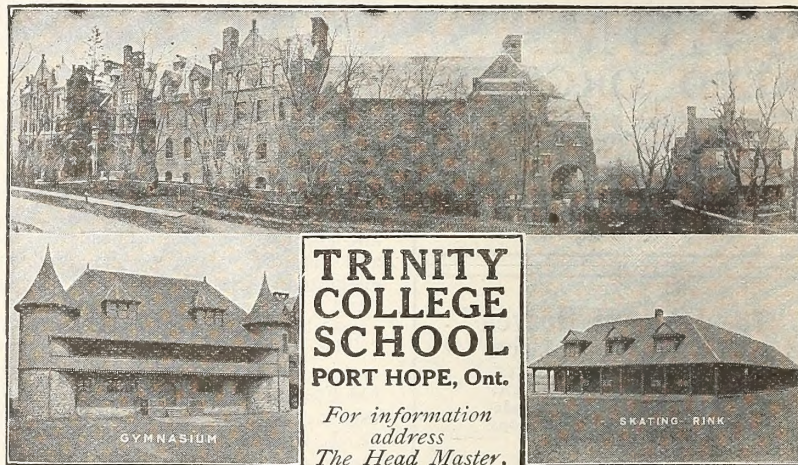
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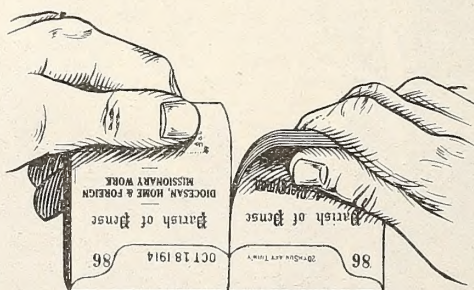
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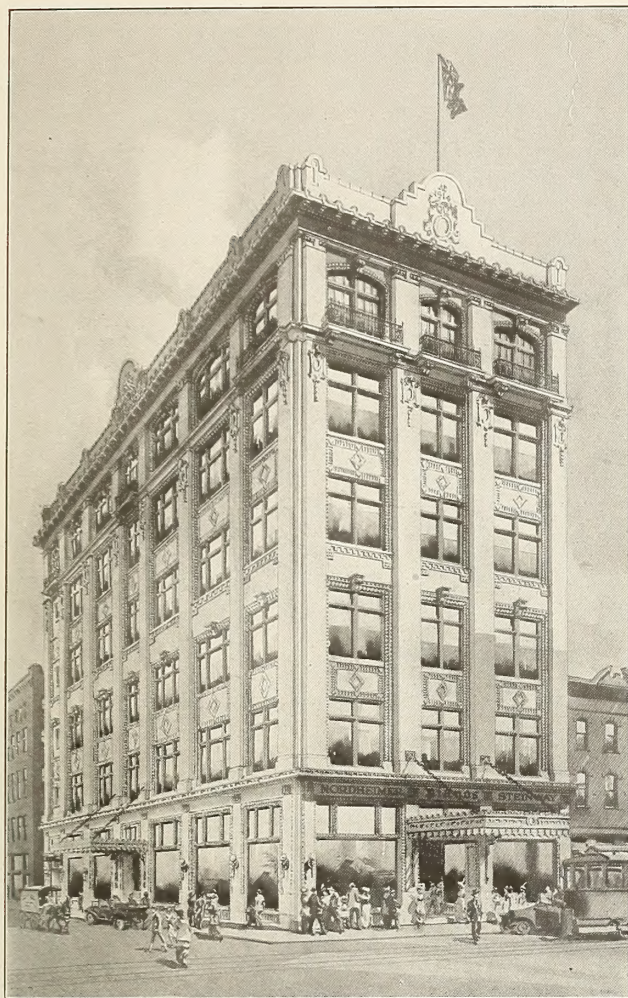
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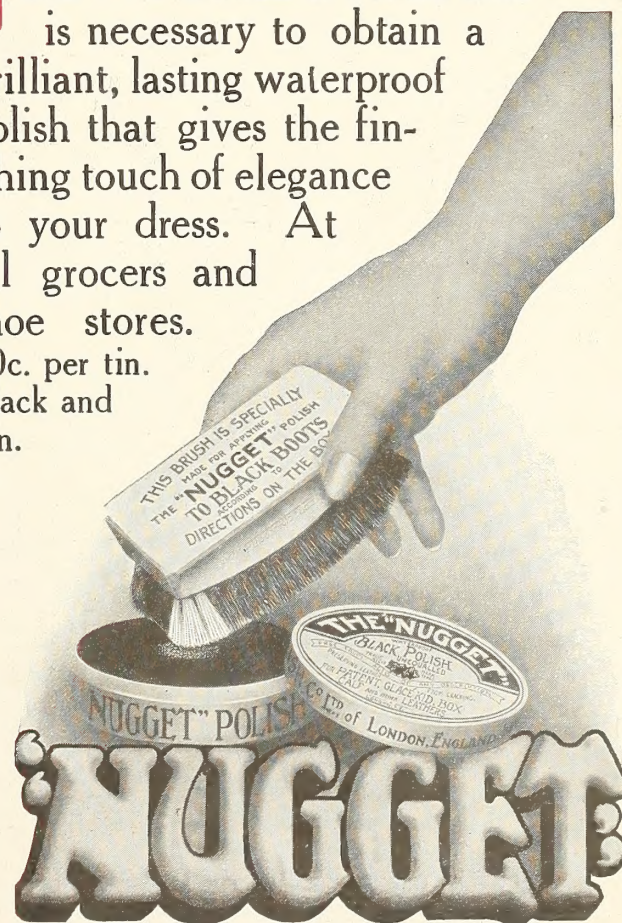
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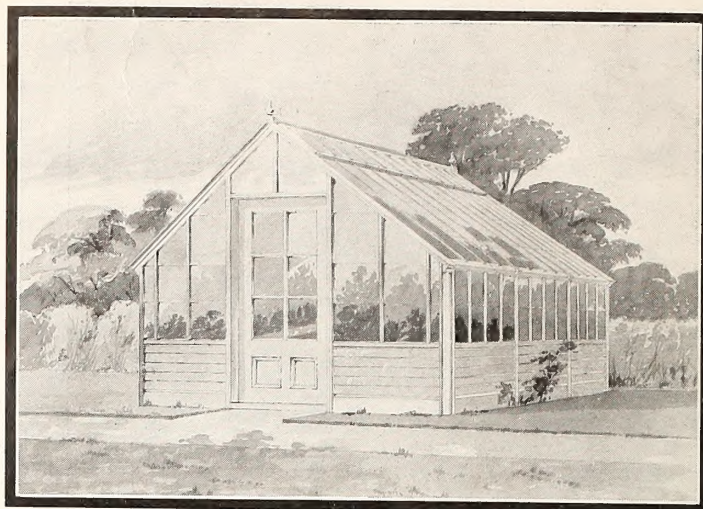
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